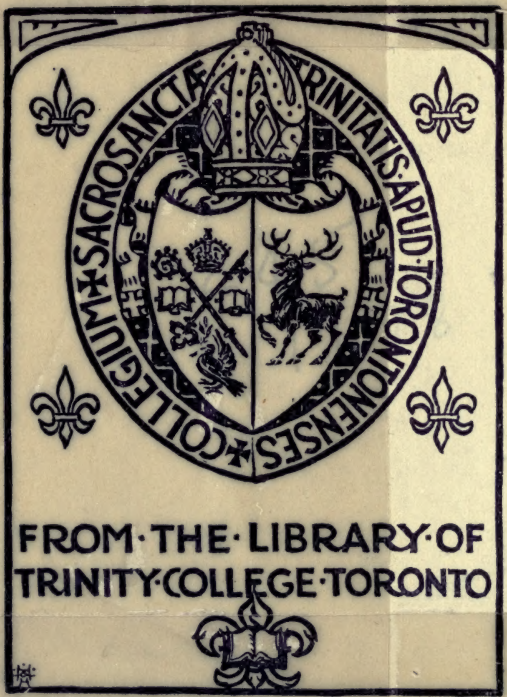
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A HISTORICAL COMPANION TO Hymns Ancient and Modern:

CONTAINING

THE GREEK AND LATIN;
THE GERMAN, ITALIAN, FRENCH, DANISH AND WELSH HYMNS;
THE FIRST LINES OF THE ENGLISH HYMNS;
THE NAMES OF ALL AUTHORS AND TRANSLATORS;
NOTES AND DATES.

EDITED BY THE
REV. ROBERT MAUDE MOORSOM, M.A.,
TRIN. COLL., CAMBRIDGE,
FORMERLY RECTOR OF SADBERGE, COUNTY DURHAM.

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94578

DEDICATED

TO ALL CHURCHMEN

WHO HOLD

THAT THE LONG-DESCENDED, FAR-SPREADING

CHURCH OF ENGLAND

SHOULD BESTOW UPON HER CHILDREN,

BY AUTHORITY,

A MORE CATHOLIC, MORE PERFECT, AND MORE

SELECT HYMNAL, THAN ANY NOW IN USE;

GATHERED FIRST,

FROM THE ALREADY APPROVED HYMNS

OF ALL THE EASTERN AND WESTERN CHURCHES;

SECONDLY,

FROM THE BEST HYMNS,

OF ANCIENT AND MODERN TIMES,

WRITTEN BY MEMBERS OF THE SEVERAL

NATIONAL CHURCHES WHICH TOGETHER FORM

THE HOLY ORTHODOX CATHOLIC AND

APOSTOLIC CHURCH OF GOD.

PREFACE TO THE SECOND EDITION.

SINCE the first Edition of this book was published in 1889 Dr Julian has brought out his *Dictionary of Hymnology*. I have been indebted to it and to the Rev. J. Mearns in several instances for alterations and corrections. I am also grateful to many friends for their suggestions and help in the revision, and in correcting the press.

A Book is still wanted that shall point out the really great hymns of the Eastern Churches, and, treating them as God's gift, should endeavour to induce the Churchmen of England to look upon them not so much as the productions of the respective writers as the heritage of The Catholic Church which The Holy Spirit has bestowed upon Her.

In the public services of the Church, Church persons need Church hymns. The Head of The Church imparts to His members divine truth. There is still a living power in His Church. He is ever present, and His Holy Spirit is ever with His Church.

It is therefore to be hoped that when our Church of England obtains her "Book of Common Praise," all her hymns will be the production of members of

THE HOLY CATHOLIC, APOSTOLIC, and ORTHODOX CHURCH of Christ.

Several persons have suggested that the Eucharistic hymns of the Eastern Liturgies and Western Missals should be arranged in a list, so that they might be sung in our Office of The Holy Communion rather than the unauthorised hymns which are now so frequently used. In any future authorised Hymnal of the Church of England it is hoped that many such may be given to us. Those now in *H. A. & M.* are very few.

In regard to the authorship of hymns it is well to remember that the best are not merely the utterances of certain chance individuals. The thought expressed in them is usually that of The Church Catholic, or of a phase of thought then pervading some portion of the Church. In attributing, then, this or that hymn to this or that person we should regard him as the utterer of the mind of his Church rather than as himself the author.

Without implicitly accepting the tradition that Charlemagne was the author of the grand *Veni Creator Spiritus* we may well think that his master mind in a religious mood so impressed the great Churchmen of his age that one of them expressed in this form the longing that The Holy Spirit should inspire every thought and deed in Church and State.

If search is made for the Greek originals of "Art thou weary," H. 254, and of "Christian, dost thou see them," H. 91, in Office-books of the Greek and Russian Churches they may possibly be found.

If some Eastern Churchman would edit the Service-books of his Church, with names, dates, and references, and make it by omissions suitable for Western readers, Englishmen would be better able to appreciate the striking grandeur of the hymns and prayers of the Greek Church.

And were some English scholars to publish our Common Prayer-book in *Ecclesiastical Greek*, giving dates, references, and names of authors, shewing how much we are indebted to the Greek Prayer-book, they would enable us to realise more than we now do that our British and Irish Churches have a common heritage in the Greek Church ; and if such a volume were spread abroad among Easterns it would prove of service in making the doctrine, the ritual, and the origin of the Anglican Church better known and valued by members of the Greek Communion.

R. M. M.

Winchester,
1903.

PREFACE TO THE FIRST EDITION.

THIS volume is printed, because none like it has lately been published, and many persons wish to possess the very words of the ancient hymns which were sung by their forefathers in the early British, Scottish, Celtic, Saxon, and Norman Churches of these islands. Every member of the great English Church[1] must be proud of his lineage, and look back with gratitude to God for the heritage bequeathed to him by eighteen Christian centuries, and for the treasures which his ancestors created for their own branch, or acquired from other branches of the Catholic Church. The present book gives the words of the hymns to which generation after generation of Englishmen have been accustomed in the constant worship of the Great Head of the Church. It contains also the modern foreign hymns which, composed in later times, have been translated and used by many congregations.

Had the Compilers of *Hymns Ancient and Modern* issued a second edition of the Rev. L. Coutier Biggs' work, the present Editor would not have attempted

[1] Formerly the Ecclesia Britannorum, Ecclesia Anglorum, Ecclesia Anglicana.

a task which others could have done much better. But having collected most of the original hymns, and finding that no one else was making English Churchmen acquainted with them, he offers this volume, with great diffidence, to those who are not possessed of the Service-books from whence they come. Many of the hymns are hidden in Liturgies, Missals, Breviaries, and costly collections. Why should not every town and village choir, man and boy, realise the truth that what is sung in church is part and portion of the great Past, which survives because the Church has authorised it, and because it is worthy to survive? Such a book may lead those who now know little of the origin of their Hymn- and Prayer-books to respect more fully the piety, the learning, and the holiness of their ancestors in the Middle Ages.

Instead of printing the Hebrew text of the PSALMS, the Editor has thought it better to give the Vulgate Latin, attributed to S. Jerome, with references to his more accurate version. When Sir H. Baker wrote "The King of love my Shepherd is," the thought was derived from "Dominus *regit* me"; and probably other translations in H. A. and M. owe as much to the English and Latin as to the Hebrew.

The GREEK hymns are taken from Venice editions of the Service-books of the HOLY EASTERN CHURCH. Archbishop Laud endeavoured to promote the study of these volumes at Oxford, and Bishop Hacket effected this at Cambridge, by presenting copies to their respective Universities. In the University Library

at Cambridge there are also well-printed modern editions of these Greek Church Office-books, and a "PANTHEKTE" published at Athens. It is much to be desired that there should be in England editions of these, and of other Eastern Liturgies and Office-books printed in Eastern towns, in order that we may be enabled to compare the ancient text with that which for three hundred years has been issuing from the Italian press.

Readers of the Greek will recollect that the stopping of the hymns in the Office-books of the Greek Church is regulated by the music.

They will also notice that the originals of several of the hymns have not yet been discovered[1]. And if they are inclined to complain that English Churchmen have been slow in their attempts to trace out the book or MSS. from which the translations were made, they will do well to bear in mind that practically Dr Neale introduced the Greek Church and her books to the notice of Englishmen; for though the leading Divines of the seventeenth century did their best, and in our own day Archdeacon Freeman shewed how much our Prayer-book owes to the Service-books of the Greek Church, yet even now few amongst us, ecclesiastics or laymen, know of these rich treasures, or have given due attention to their noble thoughts and stirring poetry.

Syria was the home and birthplace of the Psalms, the Canticles, and of all Christian poetry, yet the Compilers of *H. A. & M.* have inserted no hymns

[1] See pages 66, 89.

of the West or East Syriac Church, none of the Coptic or Armenian Churches, and none of the later Church of Russia.

In the LATIN HYMNS of the first fifteen centuries the text has, whenever possible, been taken from the Service-books of the English, Irish, and Scotch Churches, that is from the Sarum, Hereford, York, and Aberdeen Breviaries, and the Durham or Anglo-Saxon Hymnary. Readers will thus continually be reminded that what we are now singing in our churches are the same ancient hymns that our ancestors sang in Saxon and Norman days, often in the same buildings, or on the same spot, where their descendants are now praising God.

If any persons desire to teach their pupils the ancient plain song which was in use in former times, they will find assistance from the study of the tunes, and the remarks on them, in THE HYMNAL NOTED and in THE SARUM PSALTER and HYMNS edited by J. D. Chambers.

Hymn-writers are given in their chronological order. The Editor thought this better than an alphabetical arrangement, as readers are in consequence led to notice the different schools of writers as they successively arose within the Church; while the continuity of each Church is kept prominently before the mind by the list of great names following one another century by century. Persons may hereby be induced to look at the productions of their Church from an historic, rather than a personal, light, and to value a hymn not only

because they like its words and tune but because it is, like an Irish tower or a Norman arch, a portion of a grand past. He who knows the hymns of S. Patrick and his friends, of S. Columba and his school, of Caedmon and King Alfred, of Bede and Alcuin, will be a more intelligent Churchman than one who has not made himself familiar with the past history and literature of these islands.

It will be seen that the chief hymns of the Parisian Breviary are of the seventeenth and eighteenth centuries; these first came into notice in England about fifty years ago, and, though historically interesting as being the last efforts of the Gallican Church to assert her independence against the domination of the Italian Church, perhaps more importance than they in themselves deserve has been assigned them.

The German, Italian, Danish, French, and Welsh hymns, and the English hymns written during the last three hundred years (the first lines of which are given), stand in a wholly different position to the older Greek and Latin hymns; they have no Ecclesiastical authority; they are here because the Compilers, wishing to offer a book to the English public which they thought its uninstructed taste would like, inserted them in their volume.

But assuredly all our present hymn-books must be regarded merely as pioneers preparing the way for the Anglo-Catholic Hymnal of the future, more representative, more stately, and more finely chosen than any we now possess.

A worthy Anglo-Catholic Hymnal, such an one as becomes the wide-spread Anglican Church, must be, as her Prayer-book is, the growth of years. The English nation has a foot in every land, and her Church looks back eighteen hundred years, and is looking onward to fresh conquests for her Lord and Head. She is linked with all nations, and her hymns should be the echo of all the ages, and should present the best from all her sister Churches. Herself a portion of the Catholic Church, she claims, as her heritage, the choicest of each and all the other portions of the Universal Church.

The high ideal which gained the approbation of the early Church, and which was continued and sanctioned during the Middle Ages, ought still to be maintained. There is a long line of ancestry, and we are beginning to know somewhat about it. We are more familiar than the Churchmen of the eighteenth century were with what belongs to us as Christians and as descendants of the Churchmen of former times.

Should not the Church ever give her best to her children? In the Middle Ages Latin hymns alone, thoughts and words which had sprung from Western minds, satisfied Anglicans; a little later Sternhold and Hopkins were sufficient; then Tate and Brady held sway; and the Wesleys and Cowper quickened our forefathers. Now we have a larger, but a limited, number of hymns, chosen at hap-hazard from a small portion of the Christian Church. It is to be hoped that a younger generation will enlarge the field of

view, and know and sing hymns gathered from every branch of the Church Catholic.

The man who can re-people our old cathedrals and ecclesiastical buildings, and look back in imagination to the days of the Briton, the Saxon, and the Norman, has a thousand more ties to his Church than he who knows of nothing but to-day. He recalls, and it is his joy, that he is singing the same hymn that his ancestors for many generations have sung; and it stirs his blood and warms his heart as he remembers how the earnest, the true, the loyal, the gentle, and the penitent of periods long gone by have been aroused and comforted and upheld by the same truths and devotional strains. New hymns chosen by some compiler of to-day may possibly be good, but far better is the ring of the ancient triumphal praise which has been chosen by the Church, and is endeared by associations of past history.

The future hymnal of the Church of England will, we trust, be no work of chance compilers, but the authorised selection of the Church herself. It will include the chants and canons of many an Eastern Church. We need the Eastern hymns. When Christianity arose upon the ashes of the Jewish Church she formed her early praises of the Son of David after the model left by those holy men who regarded David as their Head. The first Service-books of the Syrian, the Coptic, the Armenian, and the Greek contain the primitive hymns; and these are the common possession of the whole Church.

It will, no doubt, contain also the great productions

which the several branches of the Western Church have approved of and sanctioned, selected for modern use by the authorities of the Anglican Church.

The next source from which suitable hymns can be obtained is from the best writings of the great Churchmen of the various national Churches. Where the Liturgies fail to meet our needs, choose the noble historic hymns of each Church. We want to keep touch with the mighty dead; we have a claim upon all that is good throughout all the ages of all the whole Catholic Church. And there are jewels lying hid and still unknown which may yet be brought to light.

If thus, as is most fitting, we place first the ancient and mediæval hymns of the Universal Church: and second, those stirring utterances of the great and good to which the Church has not as yet given her imprimatur, the modern hymns of the last three centuries come last. These are very numerous, and it is difficult to select from among the multitude. In choosing from among these a guiding principle might be, that in the public services of our Church no production should be permitted but what issued from a Churchman's heart and head.

We want our taste altered and improved, and we need to have a higher standard set before us both in the matter and the artistic form of our hymns.

If readers of the present volume are led by it to notice some excellences in *H. A. & M.* they have not previously thought of they will also mark its defects. It has given the Church many ancient hymns; yet there are many gaps and deficiencies.

The work of the sixteenth century was to re-model the old Service-books into our present book of Common Prayer; the nineteenth century having prepared the way, it will be the glory of the twentieth century to widen the circle of our hymns and to bestow an ampler hymnal upon the great Pan-Anglican Church.

The Editor desires to thank most warmly those friends who have given him constant and valuable help; and to express here his gratitude for their kindness. He must ask his readers to be indulgent to his mistakes, which may be numerous owing to his inability to see.

He will be much obliged if those who notice errors would point them out to him, that they may be corrected, as the object of the book is to assist in procuring a more worthy and more perfect hymn-book in the future for the Church of England.

R. M. M.

All Saints' Day, 1889.
Oxford.

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IN HYMNS A. AND M.

THE KNOWN AUTHORS AND TRANSLATORS MAY BE ARRANGED ACCORDING TO THEIR CHURCHES THUS:

3 of THE HEBREW CHURCH.

THE HOLY CATHOLIC CHURCH.

120 of The Anglo-Catholic Church, or Anglican Church, or Church of England, or English Branch of The Catholic Church, The Catholic Church in England.

10 of The Hiberno-Catholic Church, or Church of Ireland, or Irish Church.

2 of The Scoto-Catholic Church, or The Church of Scotland, The Episcopal Church.

4 of The Church of America, or American Catholic Church.

2 of The Church of India, or Indo-Catholic Church.

2 of The Church of Canada, or Canadian Catholic Church.

3 of The Church of New Zealand, or New Zealand Catholic Church.

9 of The Græco-Catholic Church, or The Greek Church, or The Holy Eastern Church, or The Orthodox Church.
2 of The Church of Africa, or The African Church.
2 of The Hispano-Catholic Church, or The Church of Spain.
11 of The Italo-Catholic Church, or Church of Italy, or Church of Rome, or Italian Church.
17 of The Franco-Catholic Church, or Gallican Church, or Church of France.
7 of The Germano-Catholic Church, or Church of Germany.
2 of The Bohemian, or Moravian Church.
2 of The Danish Church.

THE DISSENTERS, NONCONFORMISTS, AND SEPARATISTS FROM THE ABOVE BRANCHES OF THE HOLY CATHOLIC AND APOSTOLIC CHURCH ARE

3 Baptists.
10 Congregationalists.
5 Anglo-Romanists.
1 Plymouth Brother.
3 Presbyterians.
1 Huntingdonian.
4 of The Scotch Established Church.
3 of The Free Kirk.
1 Scotch-Romanist.
11 Lutherans.
1 German Evangelical.
1 French Protestant.
1 Unitarian.

There are no hymns from The ancient Churches of Armenia, Syria, East Syria, Russia, or from The Coptic Church of Africa, or from The later Churches

of Australia and The West Indies, nor any written by Converts from heathenism, and no ancient Hymns from the Early Brito-Celtic Church of Ireland, and Wales and Scotland, in the Volume. The Church of The English gathered into itself The ancient British Church, and its proper title became "Sancta Ecclesia Anglicana" or "The Holy Anglican Church." The official title of the Italian Church is "The Holy Roman Church."

THE COMPILERS OF HYMNS A. & M. HAVE

MEMBERS OF THE

Century	England	Ireland	The Greek Church	Africa
2.			Athenogenes (?).	
3.				
4.				
5.		Sedulius (?).		Synesius.
6.				
7.				
8.	Bede.		Anatolius. S. Andrew. S. Cosmas. S. John Damascene. S. Stephen.	
9.	Alcuin.		S. Joseph. Theoktistus.	
10.				
11.	*But none by Cædmon, Cynewulf, King Alfred, S. Anselm, and other famous Anglican Churchmen.*	*But none by S. Patrick, S. Columba, S. Fiacc, S. Sechnall, and many other illustrious Irishmen.*	*There are hundreds of noble Greek Hymns unknown to English Churchmen.*	*Is Synesius to remain the only representative of the Church of Africa? Did not S. Augustine and S. Clemens of Alexandria write?*
12.				
13.				
14.				
15.				

If the "Praises of God," which during the last eighteen centuries have been sanctioned by all the National Churches, which form THE HOLY CATHOLIC, APOSTOLIC AND ORTHODOX CHURCH, were brought in their fulness before the

INSERTED HYMNS BY THE FOLLOWING AUTHORS, CHURCHES OF

Spain	Italy	Germany	France	Century
				2.
				3.
Prudentius.	S. Ambrose.			4.
				5.
	S. Gregory.		Fortunatus.	6.
				7.
				8.
		Charlemagne.	Theodulphus. S. Rabanus.	9.
		Notker.		10.
Spain has worthy hymn writers.		*Where are the Latin and Bohemian Hymns of Huss, Thomas à Kempis, and the German Carols and Hymns of writers who lived before 1500?*	King Robert. S. Fulbert.	11.
			S. Bernard. Bernard of M. Adam of S. V.	12.
	S. Thos. Aquinas. S. Thos. of Celano S. Bonaventura			13.
	Jacoponus.			14.
				15.

notice of English Churchmen, fitting translations would in time appear; and THE CHURCH OF ENGLAND would then probably take to herself a much more Catholic Hymnal than she now possesses.

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τὰ ἅγια τοῖς ἁγίοις.

S. Chrysostom, Liturgy.

Hymni laudes sunt DEI cum cantico;
Hymni cantus sunt continentes laudem Dei;
Si sit laus, et non sit Dei,
Non est Hymnus.

S. Augustine, Psalm lxxii.

My servants shall sing for joy of heart.

Isaiah lxv. 14.

I will sing with the spirit, and I will sing with the understanding also.

S. Paul, 1 *Cor.* xiv. 15.

PSALMS

OF THE HEBREW CHURCH.

MOSES, B.C. 1571—1451.

PSALM XC.

Written probably towards the end of the wanderings, on Moses seeing his aged companions dying.

Domine, refugium.

Turned into a Hymn by Dr WATTS.

No. 165. O God, our help in ages past.

The following is the Vulgate version :—

Domine, refugium factus es nobis : a generatione in generationem.

Priusquam montes fierent, aut formaretur terra et orbis : a sæculo et usque in sæculum tu es Deus.

.

Quoniam mille anni ante oculos tuos : tanquam dies hesterna, quæ præteriit,

Et custodia in nocte : quæ pro nihilo habentur, eorum anni erunt.

KING DAVID, B.C. 1055—1015, AND OTHERS.

PSALM XXIII.

Dominus regit me.

Turned into a Hymn by Rev. Sir H. BAKER.

No. 197. The King of love my Shepherd is.

The following is the Vulgate version :—

Dominus regit me[a], et nihil mihi deerit : in loco pascuæ ibi me collocavit.

Super aquam refectionis educavit me : animam meam convertit.

.

Nam et si ambulavero in medio umbræ mortis : non timebo mala, quoniam tu mecum es.

.

Parasti in conspectu meo mensam : adversus eos qui tribulant me.

Impinguasti in oleo caput meum : et calix meus inebrians quam præclarus est.

.

Et ut inhabitem in domo Domini : in longitudinem dierum.

[a] *Dominus pascit me*, S. Jerome's Heb. Veritas.

PSALM XXXIV.

Benedicam Dominum.

Turned into a Hymn by TATE and BRADY.

No. 290. Through all the changing scenes of life.

The following is the Vulgate version :—

Benedicam Dominum in omni tempore : semper laus ejus in ore meo.

.

Magnificate Dominum mecum : et exaltemus nomen ejus in idipsum.

Exquisivi Dominum, et exaudivit me : et ex omnibus tribulationibus meis eripuit me.

.

Iste pauper clamavit, et Dominus exaudivit eum : et de omnibus tribulationibus ejus salvavit eum.

Immittet[b] angelus Domini in circuitu timentium eum : et eripiet eos.

Gustate, et videte quoniam suavis est Dominus : beatus vir qui sperat in eo.

Timete Dominum omnes sancti ejus : quoniam non est inopia timentibus eum.

Divites eguerunt et esurierunt : inquirentes autem Dominum non minuentur omni bono.

[b] *Circumdabit timentes.* S. Jerome's Heb. Veritas.

PSALM XLII.

By one of the sons of Korah, or by David when flying from Absalom.

Quemadmodum.

Turned into a Hymn by TATE and BRADY.

No. 238. As pants the hart for cooling streams.

The following is the Vulgate version :—

Quemadmodum[c] desiderat cervus ad fontes aquarum : ita desiderat anima mea ad te, Deus.

[c] *Sicut areola præparata ad irrigationes*, S. Jerome's Heb. Veritas.

Sitivit anima mea ad Deum fortem vivum : quando veniam et apparebo ante faciem Dei?

Fuerunt mihi lacrymæ meæ panes die ac nocte : dum dicitur mihi quotidie, Ubi est Deus tuus?

.

Quare tristis es, anima mea : et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

Psalm li.

Miserere mei, Deus.

Turned into a Hymn by Tate and Brady.

No. 249. Have mercy, Lord, on me.

The following is the Vulgate version :—

Miserere mei, Deus : secundum magnam misericordiam tuam ;

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea : et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : et peccatum meum contra me est semper.

.

Auditui meo dabis gaudium et lætitiam : et exsultabunt ossa humiliata.

.

Cor mundum crea in me, Deus : et spiritum rectum innova in visceribus meis.

PSALM LXXXIV.

For the sons of Korah.

1000 B.C. or later.

Quam dilecta.

Turned into a Hymn by TATE and BRADY.

No. 237. O God of hosts, the mighty Lord.

And into a Hymn by Rev. F. H. LYTE.

No. 240. Pleasant are Thy courts above.

The following is the Vulgate version:—

Quam dilecta tabernacula tua, Domine virtutum : concupiscit et deficit anima mea in atria Domini.

Cor meum et caro mea : exsultaverunt in Deum vivum.

Etenim passer invenit sibi domum et turtur nidum sibi : ubi ponat pullos suos.

.

Beati qui habitant in domo tua, Domine : in sæcula sæculorum laudabunt te.

Beatus vir, cujus est auxilium abs te : ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

Etenim benedictionem dabit legislator; ibunt de virtute in virtutem : videbitur Deus deorum in Sion[d].

.

Quia melior est dies una in atriis tuis super millia.

[d] *Parebunt apud Deum in Sion*, S. Jerome's Heb. Veritas.

PSALM XCVIII.

Probably by David.

Cantate Domino.

Turned into a Hymn by Rev. Sir HENRY BAKER.

No. 378. Rejoice to-day with one accord.

The following is the Vulgate version :—

Cantate Domino canticum novum : quia mirabilia fecit.

Salvavit sibi dextera ejus : et brachium sanctum ejus.

Notum fecit Dominus salutare suum : in conspectu gentium revelavit justitiam suam.

.

Viderunt omnes termini terræ salutare Dei nostri : jubilate Deo omnis terra ; cantate et exsultate et psallite.

Psallite Domino in cithara, in cithara et voce psalmi : in tubis ductilibus, et voce tubæ corneæ.

PSALM C.

Was probably a processional.

Author unknown.

Jubilate Deo.

Turned into a Hymn by Rev. W. KETHE.

No. 166. All people that on earth do dwell.

And by Dr WATTS.

No. 516. Before Jehovah's awful throne.

The following is the Vulgate version :—

Jubilate Deo omnis terra : servite Domino in lætitia.

Introite in conspectu ejus : in exsultatione.

Scitote quoniam Dominus ipse est Deus : ipse fecit nos, et non ipsi nos[e].

Populus ejus, et oves pascuæ ejus, introite portas ejus in confessione : atria ejus in hymnis, confitemini illi.

Laudate nomen ejus, quoniam suavis est Dominus ; in æternum misericordia ejus : et usque in generationem et generationem veritas ejus.

[e] *Et ipsius sumus*, S. Jerome's Heb. Veritas.

Psalm ciii.

By David in his old age.

Benedic, anima mea.

Turned into a Hymn by Rev. F. H. Lyte.

No. 298. Praise, my soul, the King of Heaven.

The following is the Vulgate version :—

Benedic, anima mea, Domino : et omnia quæ intra me sunt, nomini sancto ejus.

Benedic, anima mea, Domino : et noli oblivisci omnes retributiones ejus.

Qui propitiatur omnibus iniquitatibus tuis : qui sanat omnes infirmitates tuas.

Qui redimit de interitu vitam tuam : qui coronat te in misericordia et miserationibus.

.

Miserator, et misericors Dominus : longanimis, et multum misericors.

.

Quomodo miseretur pater filiorum, misertus est Dominus timentibus se : quoniam ipse cognovit figmentum nostrum.

.

Benedicite Domino, omnes angeli ejus : potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus.

Psalm civ.

Author unknown.

Benedic, anima mea.

Turned into a Hymn by Sir R. Grant.

No. 167. O worship the King.

The following is the Vulgate version :—

Benedic, anima mea, Domino : Domine Deus meus, magnificatus es vehementer.

Confessionem[f] et decorem induisti : amictus lumine sicut vestimento.

Extendens cælum sicut pellem : qui tegis aquis superiora ejus.

.

Qui facis angelos tuos spiritus : et ministros tuos, ignem urentem.

Qui fundasti terram super stabilitatem suam : non inclinabitur in sæculum sæculi.

Abyssus, sicut vestimentum, amictus ejus : super montes stabunt aquæ.

.

Qui emittis fontes in convallibus : inter medium montium pertransibunt aquæ.

Potabunt omnes bestiæ agri : exspectabunt onagri in siti sua.

.

Rigans montes de superioribus suis : de fructu operum tuorum satiabitur terra.

.

[f] *Gloriâ et decore indutus es,* S. Jerome's Heb. Veritas.

Avertente autem te faciem, turbabuntur : auferes spiritum eorum, et deficient, et in pulverem suum revertentur.

.

Cantabo Domino in vita mea : psallam Deo meo quamdiu sum.

Psalm cxxxvi.

Confitemini.

Turned into a Hymn by Rev. Sir Henry Baker.
No. 381. Praise, O praise our God and King.

The following is the Vulgate version :—

Confitemini Domino quoniam bonus : quoniam in æternum misericordia ejus.

.

Qui fecit luminaria magna : quoniam in æternum misericordia ejus :

Solem in potestatem diei : quoniam in æternum misericordia ejus ;

Lunam et stellas in potestatem noctis : quoniam in æternum misericordia ejus.

.

Qui dat escam omni carni : quoniam in æternum misericordia ejus.

Psalm cxxxvii.

Perhaps written during the 70 years' captivity
6th cent. B.C.

Super flumina.

Compare Hymn by the Rev. F. H. Lyte.
No. 284. Far from my heavenly home.

The following is the Vulgate version :—

Super flumina Babylonis, illic sedimus et flevimus : cum recordaremur Sion.

PSALM CXLIII.

By David.

Domine, exaudi.

Compare the Hymn by J. MARCKANT.

No. 93. O Lord, turn not Thy face from me.

The following is the Vulgate version :—

Domine, exaudi orationem meam ; auribus percipe obsecrationem meam : in veritate tua exaudi me, in tua justitia.

Et non intres in judicium cum servo tuo : quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam : humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos sæculi : et anxiatus est super me spiritus meus; in me turbatum est cor meum.

.

Velociter exaudi me, Domine : defecit spiritus meus.

PSALM CXLVIII.

Laudate Dominum.

Compare the Hymn

No. 292. Praise the Lord ! ye heavens, adore Him.

The following is the Vulgate version :—

Laudate Dominum de cælis : laudate eum in excelsis.

Laudate eum, omnes angeli ejus : laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna : laudate eum, omnes stellæ et lumen.

Laudate eum, cæli cælorum : et aquæ omnes, quæ super cælos sunt, laudent nomen Domini.

.

Statuit ea in æternum, et in sæculum sæculi : præceptum posuit, et non præteribit.

.

Confessio ejus super cælum et terram : et exaltavit cornu populi sui.

Hymnus[g] omnibus sanctis ejus : filiis Israël, populo appropinquanti sibi. Alleluia.

[g] *Laus*, S. Jerome's Heb. Veritas.

King Solomon, B.C. 1033—975.

Psalm lxxii.

Written probably in his youth.

Deus, judicium.

Compare Hymn by J. Montgomery.

No. 219. Hail to the Lord's anointed.

And Hymn by Dr Watts.

No. 220. Jesus shall reign where'er the sun.

The following is the Vulgate version :—

Deus, judicium tuum regi da : et justitiam tuam filio regis :

Judicare populum tuum in justitia : et pauperes tuos in judicio.

.

Judicabit pauperes populi, et salvos faciet filios pauperum : et humiliabit calumniatorem.

.

Descendet sicut pluvia in vellus : et sicut stillicidia stillantia super terram.

Orietur[h] in diebus ejus justitia, et abundantia pacis : donec auferatur luna.

Et dominabitur a mari usque ad mare : et a flumine usque ad terminos orbis terrarum.

Coram illo procident Æthiopes : et inimici ejus terram lingent.

Reges Tharsis et insulæ munera offerent : reges Arabum et Saba dona adducent.

Et adorabunt eum omnes reges terræ : omnes gentes servient ei.

.

Sit nomen ejus benedictum in sæcula : ante solem permanet nomen ejus.

.

Benedictus Dominus Deus Israël : qui facit mirabilia solus.

Et benedictum nomen majestatis ejus in æternum : et replebitur majestate ejus omnis terra ; fiat, fiat[i].

[h] *Germinabit.* S. Jerome's Heb. Veritas.

[i] *Amen et Amen.* Ibid.

HYMN
OF THE SECOND CENTURY.

AUTHOR UNKNOWN[a].

An Evening Hymn of the Greek Church.

Φῶς ἱλαρὸν ἁγίας δόξης[b].

Translated by Rev. J. KEBLE, 1834.

No. 18. Hail, gladdening Light, of His pure glory pour'd.

Φῶς ἱλαρὸν ἁγίας δόξης,
Αθανάτου Πατρὸς, οὐρανίου,
Ἅγίου, μάκαρος,
Ἰησοῦ Χριστὲ,
Ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν,
Ἰδόντες φῶς ἑσπερινὸν,
Ὑμνοῦμεν Πατέρα καὶ Υἱὸν
Καὶ ἅγιον Πνεῦμα, Θεόν.

Ἄξιόν Σε ἐν πᾶσι
Καιροῖς ὑμνεῖσθαι φωναῖς
Ὁσίαις, Υἱὲ Θεοῦ,
Ζωὴν ὁ διδοὺς, διὸ
Ὁ κόσμος Σε δοξάζει.

[a] The Hymn is referred to by S. Basil, writing in the fourth century. [b] Evening.—From the Horologion. Printed in Daniel's Thes. Hymnol., iii. 5, and Routh's Reliquiæ Sacræ, iii. 515. In Rambach's Anthologie, i., and in Bässler's Selection, p. 153. Attributed by some to Athenogenes; by others to Sophronius, Patriarch of Jerusalem.

HYMNS
OF THE FOURTH CENTURY.

S. AMBROSE, Bishop of Milan, A.D. 340; died 397. Of the Church of Italy. A Statesman, Organizer, Theologian, Defender of the Faith. The Father of Church Song. There are twelve hymns said to be by him.

Splendor Paternæ gloriæ[c].

Translated by Rev. J. CHANDLER, 1837.
No. 2. O Jesu, Lord of light and grace.

Splendor Paternæ gloriæ,
De luce lucem proferens,
Lux lucis et fons luminis,
Dies diem illuminans,

Verusque Sol, illabere,
Micans nitore perpeti,
Jubarque sancti Spiritus
Infunde nostris sensibus.

Votis vocemus Te Patrem,
Patrem perennis gloriæ,
Patrem potentis gratiæ,
Culpam releget lubricam.

Informet actus strenuos,
Dentem retundat invidi,
Casus secundet asperos,
Donet gerendi gratiam.

[c] At Lauds: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Mentem gubernet et regat,
Casto fideli corpore,
Fides calore ferveat,
Fraudis venena nesciat.

Lætus dies hic transeat,
Pudor sit ut diluculum,
Fides velut meridies,
Crepusculum mens nesciat.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

O Lux beata Trinitas[d].

Translated by Rev. J. M. NEALE, 1851.

No. 14. O Trinity, most Blessèd Light.

O Lux beata Trinitas,
Et principalis Unitas,
Jam sol recedit igneus,
Infunde lumen cordibus.

Te mane laudum carmine,
Te deprecemur vesperi,
Te nostra supplex gloria
Per cuncta laudet sæcula.

[d] Migne and Daniel assign it to S. Ambrose. Biraghi thinks the Hymn may be Alcuin's. For Evening: Sarum, York, Hereford, and Aberdeen Breviaries and Anglo-Saxon Hymnary.

Veni, Redemptor gentium[e].

Translated by D. T. MORGAN.

No. 55. O come, Redeemer of mankind, appear.

Veni, Redemptor gentium,
Ostende partum virginis,
Miretur omne seculum,
Talis decet partus Deum.

Non ex virili semine
Sed mystico spiramine
Verbum Dei factum caro,
Fructusque ventris floruit.

Alvus tumescit virginis,
Claustra pudoris permanent,
Vexilla virtutum micant,
Versatur in templo Deus.

Procedens e thalamo Suo
Pudoris aulâ regiâ,
Geminæ gigas substantiæ,
Alacris ut currat viam.

Egressus Ejus a Patre,
Regressus Ejus ad Patrem,
Excursus usque ad inferos,
Recursus ad sedem Dei.

Æqualis æterno Patri
Carnis trophæo accingere,
Infirma nostri corporis
Virtute firmans perpetim.

[e] At Christmas: Sarum, Aberdeen, Hereford, and York Breviaries and in Anglo-Saxon Hymnary.

Præsepe jam fulget Tuum,
Lumenque nox spirat novum,
Quod nulla nox interpollat[f],
Fideque jugi luceat.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

[f] *Interpolet*, Trench.

Æterna Christi munera[g].

Translated by ROBERT CAMPBELL and Compilers.

No. 444. Ye servants of our glorious King.

Æterna Christi munera
Et martyrum victorias,
Laudes canen.
Lætis canamus [illegible] *Spiritus*[i].
Terrore victo sæculi
Pœnisque spretis corporis[AN, 1836.
Mortis sacræ compendio One.
Vitam beatam possident.

Traduntur igni martyres
Et bestiarum dentibus,
Armata sævit ungulis
Tortoris insani manus.

[g] For a day of Martyrs: Hereford and York Breviaries; and in Anglo-Saxon Hymnary.

Nudata pendent viscera,
Sanguis sacratus funditur,
Sed permanent immobiles
Vitæ perennis gratiâ.

Te nunc Redemptor quæsumus,
Ut martyrum consortio
Jungas precantes servulos
In sempiterna sæcula.

With the above Hymns, which there is reason to suppose were written by S. Ambrose himself, must be grouped

THE AMBROSIAN HYMNS,

written by imitators of the Bishop, some of which may belong to his own age, but most are probably of later date.

[illegible] gigas sp[illegible]
[illegible]acris ut cur[illegible] *orto sidere*[h].

Egressus [illegible] by Rev. J. M. NEALE.
Regr[illegible]
Now that the daylight fills the sky.

Jam lucis orto sidere
Deum precemur supplices,
Ut in diurnis actibus
Nos servet a nocentibus.

[h] First Sunday in Advent, at Prime, and throughout the year: Sarum, Hereford, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Linguam refrenans temperet,
Ne litis horror insonet,
Visum fovendo contegat,
Ne vanitates hauriat.

Sint pura cordis intima,
Absistat et vecordia,
Carnis terat superbiam
Potus cibique parcitas.

Ut cum dies abscesserit,
Noctemque sol reduxerit,
Mundi per abstinentiam,
Ipsi canamus gloriam.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.

Nunc sancte nobis Spiritus[1].

Translated by Rev. J. H. NEWMAN, 1836.

No. 9. Come, Holy Ghost, Who ever One.

Nunc sancte nobis Spiritus,
Unus Patri cum Filio,
Dignare promptus ingeri,
Nostro refusus pectori.

[1] At Terce: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Os, lingua, mens, sensus, vigor,
Confessionem personent,
Flammescat igne caritas,
Accendat ardor proximos.

Præsta, Pater piissime,
Patrique Compar Unice,
Cum Spiritu Paraclyto,
Regnans per omne seculum. Amen.

Rector potens verax Deus[k].

Translated by Rev. J. M. NEALE, 1852.

No. 10. O God of truth, O Lord of might.

Rector potens verax Deus,
Qui temperas rerum vices,
Splendore mane instruis,
Et ignibus meridiem.

Extingue flammas litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

[Præsta, Pater piissime,
Patrique Compar Unice,
Cum Spiritu Paraclito,
Regnans per omne seculum. Amen.]

[k] Daily at Sext: Sarum, Hereford, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Rerum Deus tenax vigor[l].

Translated by Rev. J. M. NEALE.

No. 11. O God, of all the Strength and Power.

Rerum Deus tenax vigor.

Translated by Rev. J. ELLERTON and Dr HORT, 1870.

No. 12. O Strength and Stay upholding all creation.

Rerum Deus tenax vigor,
Immotus in Te permanens,
Lucis diurnæ tempora
Successibus determinans;

Largire clarum vespere
Quo vita nusquam decidat,
Sed præmium mortis sacræ
Perennis instet gloria.

Præsta, Pater piissime,
Patrique Compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum. Amen.

[l] Daily at Nones: Sarum, Hereford, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Te lucis ante terminum[m].

Translated by Rev. J. M. NEALE, 1851.

No. 15. Before the ending of the day.

[m] At Compline: Sarum, Hereford, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Te lucis ante terminum[n].

Translated by Rev. J. H. NEWMAN, 1836.

No. 16. Now that the daylight dies away.

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia,
Et noctium fantasmata,
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater omnipotens,
Per Jesum Christum Dominum,
Qui Tecum in perpetuum
Regnat cum sancto Spiritu.

[n] See page 21.

Lucis Creator optime[o].

Translated by Rev. J. CHANDLER, 1841.

No. 38. Blest Creator of the light.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ
Mundi parans originem;

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

[o] Sunday Vespers: Sarum, Hereford, Aberdeen, and York Breviaries; and in Anglo-Saxon Hymnary.

Ne mens gravata crimine
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cælorum pulset intimum,
Vitale tollat præmium,
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique Compar Unice,
Cum Spiritu Paraclito,
Regnans per omne seculum. Amen.

Verbum supernum prodiens[p].

Translated by Compilers of H. A. and M.

No. 46. O Heavenly Word, Eternal Light.

Verbum supernum prodiens,
A Patre olim exiens,
Qui natus orbi subvenis
Cursu declivi temporis,

Illumina nunc pectora,
Tuoque amore concrema,
Audito et præconio
Sint pulsa tandem lubrica.

Judexque cum post aderis
Rimari facta pectoris,
Reddens vicem pro abditis
Justisque regnum pro bonis,

[p] Advent: Aberdeen, York, Hereford, and Sarum Breviaries; and in Anglo-Saxon Hymnary. Some say Pope Gregory wrote this.

Non demum arctemur malis
Pro qualitate criminis,
Sed cum beatis compotes
Simus perennes cœlibes.

Laus, honor, virtus, gloria
Deo Patri et Filio
Sancto simul Paraclito
In sempiterna secula. Amen.

Compare *Verbum supernum prodiens*[q].

Verbum supernum prodiens
E Patris æterni sinu,
Qui natus orbi subvenis,
Labente cursu temporis,

Illumina nunc pectora,
Tuoque amore concrema,
Ut cor caduca deserens
Cœli voluptas impleat;

Ut cum tribunal Judicis
Damnabit igni noxios,
Et vox amica debitum
Vocabit ad cœlum pios,

Non esca flammarum nigros
Volvamur inter turbines,
Vultu Dei sed compotes
Cœli fruamur gaudiis.

[q] **Advent**: from the Reformed Roman Breviary, the new Roman form of the old Hymn.

Patri, simulque Filio,
Tibique, sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria. Amen.

Vox clara, ecce! intonat[r].

Translated by Rev. E. CASWALL, 1849.

No. 47. Hark! a thrilling voice is sounding.

Vox clara, ecce! intonat,
Obscura quæque increpat,
Pellantur eminus somnia,
Ab æthere[s] Christus promicat.

Mens jam resurgat torpida,
Quæ sorde extat saucia,
Sidus refulget jam novum,
Ut tollat omne noxium.

Et sursum Agnus mittitur
Laxare gratis debitum,
Omnes pro indulgentia
Vocem demus cum lacrimis.

Secundo ut cum fulserit
Mundumque horror cinxerit,
Non pro reatu puniat
Sed pius nos tunc protegat.

[r] Advent: Sarum, Aberdeen, Hereford, and York Breviaries; and in Anglo-Saxon Hymnary. Part of the above *Verbum supernum*.

[s] *Ab æthre*, Roth.

Laus, honor, virtus, gloria
Deo Patri et Filio,
Sancto simul Paraclito,
In sempiterna secula. Amen.

Compare *En! clara vox redarguit*[t].

En! clara vox redarguit
Obscura quæque personans,
Procul fugentur somnia;
Ab alto Jesus promicat.

Mens jam resurgat torpida,
Non amplius jacens humi,
Sidus refulget jam novum,
Ut tollat omne noxium.

En! Agnus ad nos mittitur
Laxare gratis debitum,
Omnes simul cum lacrymis
Precemur indulgentiam.

Ut, cum secundo fulserit,
Metuque mundum cinxerit,
Non pro reatu puniat,
Sed nos pius tunc protegat.

Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula. Amen.

[t] Advent: from the Reformed Roman Breviary, the new Roman form of the old Hymn.

Christe Redemptor omnium[u].

Translated by Rev. Sir H. BAKER, 1861.

No. 57. O Christ, Redeemer of our race.

Christe Redemptor omnium,
Ex Patre Patris Unice,
Solus ante principium
Natus ineffabiliter,

Tu lumen, Tu splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem famuli.

Memento, salutis Auctor,
Quod nostri quondam corporis
Ex illibata virgine
Nascendo formam sumpseris.

Hic præsens testatur dies
Currens per anni circulum,
Quod solus a sede Patris
Mundi salus adveneris.

Hunc cœlum, terra, hunc mare,
Hunc omne quod in eis est,
Auctorem adventus Tui
Laudat exultans cantico.

Nos quoque qui sancto Tuo
Redempti sumus sanguine,
Ob diem natalis Tui
Hymnum novum concinimus.

[u] Epiphany: Hereford, York, Aberdeen, and Sarum Breviaries; and in Anglo-Saxon Hymnary.

Gloria Tibi, Domine,
Qui natus es de virgine,
Cum Patre et sancto Spiritu,
In sempiterna secula. Amen.

Ex more docti mystico[v].

Translated by Rev. J. M. NEALE, 1851.

No. 85. By precepts taught of ages past.

Ex more docti mystico
Servemus hoc jejunium
Deno dierum circulo
Ducto quater notissimo.

Lex et prophetæ primitus
Hoc prætulerunt, postmodum
Christus sacravit, omnium
Rex atque factor temporum.

Utamur ergo parcius
Verbis, cibis, et potibus,
Somno, jocis, et arctius
Perstemus in custodia.

Dicamus omnes cernui,
Clamemus atque singuli,
Ploremus ante judicem,
Flectamus iram vindicem.

Nostris malis offendimus
Tuam, Deus, clementiam,
Effunde nobis desuper
Remissor indulgentiam.

[v] Lent, at Vespers: Sarum, York, Aberdeen, Hereford, and Roman Breviaries; and in Anglo-Saxon Hymnary.

Memento quod sumus Tui
Licet caduci plasmatis,
Ne des honorem nominis
Tui precamur alteri.

Laxa malum quod gessimus,
Auge bonum quod poscimus,
Placere quo tandem Tibi
Possimus hic et perpetim.

Præsta, beata Trinitas,
Concede, simplex Unitas,
Ut fructuosa sint Tuis
Jejuniorum munera. Amen.

Christe qui lux es et dies[x].

Translated by Rev. J. W. COPELAND.

No. 95. O Christ, Who art the Light and Day.

Christe, qui lux es et dies,
Noctis tenebras detegis,
Lucisque lumen crederis,
Lumen beatum prædicans,

Precamur, sancte Domine,
Defende nos in hac nocte;
Sit nobis in Te requies,
Quietam noctem tribue.

Ne gravis somnus irruat,
Nec hostis nos surripiat,
Nec caro illi consentiens
Nos Tibi reos statuat.

[x] Lent, at Compline: York, Aberdeen, Hereford, and Sarum Breviaries; and in Anglo-Saxon Hymnary.

Oculi somnum capiant,
Cor ad Te semper vigilet,
Dextera Tua protegat
Famulos qui Te diligunt.

Defensor noster, aspice,
Insidiantes reprime,
Guberna Tuos famulos,
Quos sanguine mercatus es.

Memento nostri, Domine,
In gravi isto corpore,
Qui es defensor animæ,
Adesto nobis, Domine.
Deo Patri, &c.

Aurora lucis rutilat[y].

Part I. Translated by Rev. J. M. NEALE, 1851.

No. 126. Light's glittering morn bedecks the sky.

Aurora lucis rutilat,
Cælum laudibus intonat,
Mundus exultans jubilat,
Gemens infernus ululat;

Cum rex ille fortissimus,
Mortis confractis viribus,
Pede conculcans tartara
Solvit a pœna miseros.

[y] Easter: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Ille qui clausus lapide
Custoditur sub milite,
Triumphans pompa nobili
Victor surgit de funere.

"Solutis jam gemitibus
Et inferni doloribus,
Quia surrexit Dominus"
Resplendens clamat Angelus.

Tristes erant Apostoli[z].

Part II. Translated by Rev. J. M. NEALE, 1851.

No. 126. Th' Apostles' hearts were full of pain.

Tristes erant Apostoli
De nece sui Domini,
Quem pœna mortis crudeli
Servi damnarant impii.

Sermone blando Angelus
Prædixit mulieribus,
"In Galilæa Dominus
Videndus est quantocius."

Illæ dum pergunt concitæ
Apostolis hoc dicere,
Videntes Eum vivere
Osculantur[a] pedes Domini.

Quo agnito, discipuli
In Galilæam propere
Pergunt, videre faciem
Desideratam Domini.

[z] Sarum, York, and Aberdeen Breviaries, and Anglo-Saxon Hymnary.

[a] *Adorant*, Anglo-Saxon Hymnary.

Claro Paschali gaudio[b].

Part III. Translated by Rev. J. M. NEALE, 1851.

No. 126. That Easter-tide with joy was bright.

Claro Paschali gaudio
Sol mundo nitet radio,
Cum Christum jam Apostoli
Visu cernunt corporeo.

Ostensa sibi vulnera
In Christi carne fulgida,
Resurrexisse Dominum
Voce fatentur publica.

Rex Christe clementissime,
Tu corda nostra posside,
Ut Tibi laudes debitas
Reddamus omni tempore.

Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria Tibi, Domine!
Qui surrexisti a mortuis;
Cum Patre et sancto Spiritu,
In sempiterna secula.

[b] Sarum and Aberdeen Breviaries.

Ad cœnam Agni providi[c].

Translated by Rev. J. M. NEALE, 1851.

No. 128. The Lamb's high banquet call'd to share.

Ad cœnam Agni providi
Et stolis albis candidi,
Post transitum maris rubri
Christo canamus principi.

Cujus corpus sanctissimum
In ara crucis torridum,
Cruore Ejus roseo
Gustando vivimus Deo.

Protecti Paschæ vespere
A devastante angelo,
Erepti de durissimo
Pharaonis imperio.

Jam Pascha nostrum Christus est,
Qui immolatus agnus est,
Sinceritatis azyma
Caro Ejus oblata est.

O vere digna Hostia,
Per quam fracta sunt Tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Easter: Sarum, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Consurgit Christus tumulo,
Victor redit de barathro,
Tyrannum trudens vinculo
Et reserans paradisum.

Gloria Tibi, Domine!
Qui surrexisti a mortuis;
Cum Patre et sancto Spiritu,
In sempiterna secula. Amen.

Compare

Ad regias Agni dapes[d]
Stolis amicti candidis
Post transitum maris rubri
Christo canamus principi;

Divina cujus caritas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus,
Fugitque divisum mare,
Merguntur hostes fluctibus.

Jam Pascha nostrum Christus est
Paschalis Idem victima,
Et pura puris mentibus
Sinceritatis azyma.

d Sixteenth or seventeenth century Reformed Roman Breviary form of Hymn 128.

O vera cœli Victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Tropæa Christus explicat,
Cœloque aperto subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

O Rex æterne Domine[e].

Translated by Compilers of H. A. and M.

No. 129. O Christ, the heavens' Eternal King.

O Rex æterne Domine,
Rerum Creator omnium,
Qui eras ante sæcula
Semper cum Patre Filius,

Qui mundi in primordio
Adam plasmasti hominem,
Cuï Tuæ imagini
Vultum dedisti similem,

Quem diabolus deceperat
Hostis humani generis,
Cujus Tu formam corporis
Assumere dignatus es.

. . . .

[e] Easter: Anglo-Saxon Hymnary.

Quem editum ex virgine
Pavescit omnis anima,
Per quem et nos resurgere
Devota mente credimus.

Qui nobis per baptismata
Donasti indulgentiam,
Oui tenebamur vinculis
Ligati conscientiæ.

Qui crucem propter hominem
Suscipere dignatus es,
Dedisti Tuum sanguinem
Nostræ salutis pretium.

The Compilers appear to have taken the 7th and 8th verses from

Rex sempiterne cœlitum[t].

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

t Eastertide: Reformed Roman Breviary.

Jesu! nostra redemptio[g].

Translated by Rev. J. CHANDLER, 1841.

No. 150. Jesu, our Hope, our heart's Desire.

Jesu, nostra redemptio,
Amor, et desiderium,
Deus Creator omnium,
Homo in fine temporum,

Quæ Te vicit clementia,
Ut ferres nostra crimina,
Crudelem mortem patiens,
Ut nos a morte tolleres!

Inferni claustra penetrans,
Tuos captivos redimens,
Victor triumpho nobili,
Ad dextram Patris residens.

Ipsa Te cogat Pietas,
Ut mala nostra superes
Parcendo, et voti compotes
Nos Tuo vultu saties.

Tu esto nostrum gaudium,
Qui es futurus præmium,
Sit nostra in Te gloria
Per cuncta semper secula.

Gloria Tibi, Domine,
Qui scandis super sidera,
Cum Patre et sancto Spiritu
In sempiterna secula. Amen.

[g] Ascensiontide: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Jam Christus astra ascenderat[h].

Translated by Rev. F. CASWALL, 1849.

No. 152. Above the starry spheres.

Jam Christus astra ascenderat,
Regressus[i] unde venerat,
Promisso Patris munere[k],
Sanctum daturus Spiritum.

Solennis urgebat dies,
Quo mystico septemplici
Orbis volutus septies
Signat beata tempora.

Dum hora cunctis tertia[l]
Repente mundus intonat,
Orantibus Apostolis
Deum venisse[m] nunciat.

De Patris ergo lumine
Decorus ignis almus est,
Qui fida Christi pectora
Calore verbi complevit[n].

Impleta gaudent viscera
Afflata sancto lumine,
Voces diversæ intonant,
Fantur Dei magnalia.

[h] Pentecost: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

[i] In Roman Breviary, *Reversus.*

[k] In Roman Breviary, *Patris fruendum munere.*

[l] In Roman Breviary, *Cum lucis hora tertia.*

[m] In Roman Breviary, *venire.*

[n] In Roman Breviary, *compleat.*
In York Breviary, *concremat.*

Ex omni gente cogniti,
Græcis, Latinis, Barbaris,
Cunctisque admirantibus
Linguis loquuntur omnium.

Judæa tunc incredula,
Vesano turba spiritu,
Ructare musti crapulam
Alumnos Christi concrepat.

Sed signis et virtutibus
Occurrit et docet Petrus,
Falsos probavit perfidos[o]
Ioëlis testimonio.

Sit laus Patri cum Filio,
Sancto simul Paraclyto,
Nobisque mittat Filius
Charisma sancti Spiritus. Amen.

[o] Rom. Brev. : *Falsum profari perfidos.*

Æterna Christi munera, Apostolorum gloriam[p].

Translated by Rev. J. M. Neale.

No. 430. Th' eternal gifts of Christ the King.

Æterna Christi munera,
Apostolorum gloriam,
Laudes ferentes debitas
Lætis canamus mentibus.

[p] On day of an Apostle: Hereford and York Breviaries; and in Anglo-Saxon Hymnary.

Ecclesiarum principes,
Belli triumphales duces,
Cœlestis aulæ milites,
Et vera mundi lumina.

Devota sanctorum fides,
Invicta spes credentium,
Perfecta Christi caritas
Mundi triumphat principem[q].

In his Paterna gloria,
In his voluntas Spiritus,
Exultat in his Filius[r],
Cœlum repletur gaudiis[s].

Te nunc, Redemptor, quæsumus,
Ut ipsorum consortio
Jungas precantes servulos
In sempiterna sæcula[t].

[q] Roman Breviary form :—
Mundi tyrannum conterit.

[r] Roman Breviary form :—
In his triumphat Filius.

[s] Roman Breviary form, *gaudio*.

[t] Roman Breviary form :—
Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria. Amen.

Deus, Tuorum militum[u].

Translated by Rev. J. M. NEALE.

No. 442. O God, Thy soldiers' great Reward.

Deus, Tuorum militum
Sors et corona, præmium,
Laudes canentes martyris
Absolve nexu criminis.

Hic nempe mundi gaudia,
Et blandimenta noxia,
Caduca rite deputans,
Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
Et sustulit viriliter,
Pro Te effundens sanguinem
Æterna dona possidet.

Ob hoc precatu supplici
Te poscimus, Piissime;
In hoc triumpho martyris
Dimitte noxam criminis.

Sit, Christe Rex piissime,
Tibi Patrique gloria,
Cum Spiritu Paraclito,
In sempiterna secula. Amen.

[u] On day of a Martyr: Sarum, Hereford, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Jesu, corona virginum[v].

Translated by Rev. J. M. NEALE, 1851.

No. 455. Jesu, the Virgins' Crown, do Thou.

Jesu corona virginum,
Quem mater illa concepit[x],
Quæ sola Virgo parturit,
Hæc vota clemens accipe.

Qui pascis inter lilia,
Septus choreis virginum,
Sponsas decorans gloriâ,
Sponsisque reddens præmia.

Quocunque pergis, virgines
Sequuntur, atque laudibus
Post Te canentes cursitant,
Hymnosque dulces personant.

Te deprecamur largius,
Nostris adauge sensibus
Nescire prorsus omnia
Corruptionis vulnera.

Deo Patri sit gloria,
Ejusque soli Filio
Cum Spiritu Paraclyto,
Et nunc et in perpetuum. Amen.

[v] Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

[x] *Concipit*, New Roman and Aberdeen Breviaries.

AUTHOR UNKNOWN.

Of the second, third, or fourth century.

Ἐξεγερθέντες τοῦ ὕπνου[y].

Translated by Rev. R. M. MOORSOM, 1885.

No. 474. Awaked from sleep we fall.

Ἐξεγερθέντες τοῦ ὕπνου
προσπίπτομέν Σοι, Ἀγαθὲ,
καὶ τῶν ἀγγέλων τὸν ὕμνον
βοῶμέν Σοι, Δυνατέ·
Ἅγιος, Ἅγιος, Ἅγιος εἶ ὁ Θεὸς,
διὰ τὸ ἔλεός Σου ἐλέησον ἡμᾶς.

Τῆς κλίνης καὶ τοῦ ὕπνου
ἐξεγείρας με, Κύριε,
τὸν νοῦν μου φώτισον, καὶ τὴν καρδίαν,
καὶ τὰ χείλη μου ἄνοιξον,
εἰς τὸ ὑμνεῖν Σε, ἁγία Τριάς·
Ἅγιος, Ἅγιος, Ἅγιος εἶ ὁ Θεὸς,
διὰ τὸ ἔλεός Σου ἐλέησον ἡμᾶς.

Ἀθρόον ὁ Κριτὴς ἐπελεύσεται,
καὶ ἑκάστου αἱ πράξεις γυμνωθήσονται,
ἀλλὰ φόβῳ κράξωμεν ἐν τῷ μέσῳ τῆς νυκτός·
Ἅγιος, Ἅγιος, Ἅγιος εἶ ὁ Θεὸς,
διὰ τὸ ἔλεός Σου ἐλέησον ἡμᾶς.

[y] Morning. From the Horologion, p. 2. The 'Mesonuktikon' Service. Printed in Daniel's Thes. Hymnol., vol. iii. p. 126.

Modern editions have altered the last line into διὰ τῆς Θεοτόκου.

Aurelius Clemens Prudentius.

A judge and a Christian poet, 348—413 about.
Of the Church of Spain.

Corde natus ex Parentis[z].

Translated by Rev. J. M. Neale and Compilers.

No. 56. Of the Father's Love begotten.

Corde natus ex Parentis
Ante mundi exordium,
A et Ω cognominatus,
Ipse fons et clausula
Omnium quæ sunt, fuerunt,
Quæque post futura sunt
Sæculorum sæculis.

Ipse jussit, et creata,
Dixit Ipse, et facta sunt,
Terra, cœlum, fossa ponti,
Trina rerum machina,
Quæque in his vigent sub alto
Solis et lunæ globo
Sæculorum sæculis.

Corporis formam caduci,
Membra morti obnoxia
Induit, ne gens periret
Primoplasti ex germine,

[z] Christmas: York and Hereford Breviaries. Rambach's Anthologie, vol. i.; Wackernagel, vol. i. 36. Part of *Da puer plectrum* of Prudentius.

Merserat quam lex profundo
Noxialis tartaro
Sæculorum sæculis.

O beatus ortus[a] ille,
Virgo cum puerpera
Edidit nostram salutem
Fœta sancto Spiritu,
Et puer Redemptor orbis
Os sacratum protulit
Sæculorum sæculis.

Ecce, quem vates vetustis
Concinebant sæculis,
Quem prophetarum fideles
Paginæ spoponderant,
Emicat promissus olim,
Cuncta collaudent Eum
Sæculorum sæculis.

Psallat altitudo cœli,
Psallant omnes Angeli,
Quidquid est virtutis usquam
Psallat in laudem Dei,
Nulla linguarum silescat,
Voce[b] et omnis consonet
Sæculorum sæculis.

Macte Judex mortuorum,
Macte Rex viventium,
Dexter in parentis arce,
Qui cluis virtutibus,

[a] *partus*, Rambach. [b] *Vox*, York Breviary.

Omnium venturus inde
Justus ultor criminum
Sæculorum sæculis.

Te senes et Te juventus,
Parvulorum Te chorus,
Turba matrum virginumque,
Simplices puellulæ
Voce concordes pudicis
Perstrepant concentibus
Sæculorum sæculis.

Tibi, Christe, sit cum Patre,
Hagioque Pneumate,
Hymnus, melos, laus perennis,
Gratiarum actio,
Honor, virtus, victoria,
Regnum æternaliter,
Sæculorum sæculis.

Salvete flores martyrum[c].

Translated by Rev. Sir H. BAKER.

No. 68. Sweet flow'rets of the martyr band.

Salvete flores martyrum,
In lucis ipso limine[d],
Quos sævus ensis messuit,
Ceu turbo nascentes rosas.

[c] Feast of Holy Innocents: Paris Breviary.

[d] See Migne and Daniel.
Quos lucis ipso in limine,
Christi insecutor sustulit.

Vos prima Christi victima,
Grex immolatorum tener,
Aram sub ipsam simplices
Palmâ et coronis luditis.

Quid proficit tantum nefas?
Quid crimen Herodem juvat?
Unus tot inter funera
Impune Christus tollitur.

Jesu, Tibi sit gloria,
Qui natus es de virgine,
Cum Patre et sancto Spiritu
In sempiterna sæcula.

O sola magnarum urbium[e].

Translated by Rev. E. CASWALL, 1849.

No. 76. Earth has many a noble city.

O sola magnarum urbium
Major Bethlem, cui contigit
Ducem salutis cœlitus
Incorporatum gignere.

Quem stella, quæ solis rotam
Vincit decore ac lumine,
Venisse terris nunciat
Cum carne terrestri Deum.

[e] Epiphany: Roman Breviary, Daniel, i.

Videre postquam Illum Magi,
Eoa promunt munera,
Stratique votis offerunt
Thus, myrrham, et aurum regium.

Regem Deumque annuntiant
Thesaurus et fragrans odor
Thuris Sabæi, ac myrrheus
Pulvis sepulcrum prædocet.

Jesu, Tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Ades, Pater supreme[f].

Translated by the Compilers.

No. 493. Father, Most High, be with us.

Ades, Pater supreme,
Quem nemo vidit unquam,
Patrisque sermo Christe,
Et Spiritus benigne!

O Trinitatis hujus
Vis una, lumen unum,
Deus ex Deo perennis
Deus ex utroque missus.

Fluxit labor diei,
Redit quietis hora,
Blandus sopor vicissim
Fessos relaxat artus.

[f] A Sunday Evening Hymn. Migne, vol. lx. Hymnal Noted, 53 H.

Cultor Dei, memento
Te fontis et lavacri
Rorem subisse sanctum,
Te chrismate innovatum.

Procul, O procul vagantum
Portenta somniorum;
Procul esto pervicaci
Præstigiator astu.

Discede, Christus hic est;
Hic Christus est; liquesce;
Signum, quod ipse nôsti,
Damnat tuam catervam.

Corpus licet fatiscens
Jaceat reclive paulum,
Christum tamen sub ipso
Meditabimur sopore.

Gloria æterno Patri,
Et Christo vero Regi,
Paraclitoque sancto,
Et nunc et in perpetuum.

HYMNS OF THE FIFTH CENTURY.

SYNESIUS.

Of the African Church, Bishop of Ptolemais, A.D. 430.

Μνώεο Χριστέ[g].

Translated by Rev. A. W. CHATFIELD.

No. 185. Lord Jesus, think on me.

Μνώεο Χριστὲ,
υἱὲ Θεοῖο
ὑψιμέδοντος,
οἰκέτεω Σοῦ,
κῆρ' ἀλιτροῖο
τάδε γράψαντος·
καί μοι ὄπασσον
λύσιν παθέων
κηριτρεφέων
τά μοι ἐμφυῇ
ψυχᾷ ῥυπαρᾷ·
δὸς δὲ ἰδέσθαι,
Σῶτερ Ἰησοῦ,
ζαθέαν αἴγλαν
Σὰν, ἔνθα φανεὶς
μέλψω ἀοιδὰν
παίονι ψυχᾶν,
παίονι γυίων,
Πατρὶ σὺν μεγάλῳ
Πνεύματί θ' Ἁγνῷ.

[g] Anthologia Græca Carminum Christianorum, by Christ and Paranikas.

Cœlius Sedulius.

A priest and poet, died about 450. Probably of the Church of Italy.

Hostis Herodes impie[h].

Translated by Rev. J. M. Neale.

No. 75. How vain the cruel Herod's fear.

Hostis Herodes impie,
Christum venire quid times?
Non eripit[1] mortalia,
Qui regna dat cœlestia.

Ibant magi, quam viderant,
Stellam sequentes præviam;
Lumen requirunt lumine,
Deum fatentur munere.

Lavacra puri gurgitis
Cœlestis Agnus attigit,
Peccata, quæ non detulit,
Nos abluendo sustulit.

Novum genus potentiæ,
Aquæ rubescunt hydriæ;
Vinumque jussa fundere
Mutavit unda originem.

h *Crudelis Herodes Deum* is the Reformed Roman Breviary form. This is the H verse of the Alphabetic Hymn, A solis ortûs cardine. Epiphany: Sarum, Aberdeen, Hereford, and York Breviaries; and in Anglo-Saxon Hymnary.

1 *Arripit*, Anglo-Saxon Hymnary.

Gloria Tibi, Domine,
Qui apparuisti hodie,
Cum Patre et sancto Spiritu,
In sempiterna sæcula.

A solis ortus cardine[k].

Translated by Rev. J. ELLERTON, 1871.

No. 483. From east to west, from shore to shore.

A solis ortus cardine
Ad usque terræ limitem
Christum canamus Principem,
Natum Maria virgine.

Beatus auctor sæculi
Servile corpus induit,
Ut, carne carnem liberans[1],
Ne perderet quos condidit.

Clausa parentis viscera
Cœlestis intrat gratia;
Venter puellæ bajulat
Secreta quæ non noverat.

Domus pudici pectoris
Templum repente fit Dei;
Intacta, nesciens virum,
Verbo concepit filium.

[k] At Christmas. Daniel, Thes. Hym., vol. i. p. 143. Anglo-Saxon Hymnary. Sarum, York, Aberdeen, and Hereford Breviaries.

[1] *Liberet*, York Breviary.

Fœno jacere pertulit,
Præsepe non abhorruit,
Parvoque lacte pastus est
Per quem nec ales esurit.

Gaudet chorus cœlestium
Et Angeli canunt Deo,
Palamque fit pastoribus
Pastor Creator omnium.

HYMNS OF THE SIXTH, SEVENTH, OR EIGHTH CENTURIES.

GREGORY THE GREAT, 540—604.

Bishop of Rome, A.D. 590. Sender of S. Augustin to England. Writer of many Collects in our Prayer-Book. Composer of the Gregorian tones.

Summi largitor præmii[m].

Translated by Rev. J. W. HEWETT, 1859.

No. 86. O Thou Who dost to man accord.

Summi largitor præmii,
Spes qui es unica mundi,
Preces intende servorum
Ad Te devote clamantum.

Nostra Te conscientia
Grave offendisse monstrat:
Quam emundes supplicamus
Ab omnibus piaculis.

Si renuis, quis tribuet?
Indulge quia potens es:
Te corde rogare mundo
Fac, nos precamur, Domine.

[m] Lent, at Matins: Sarum, Aberdeen, York, Hereford, and Stuttgart Breviaries; and in Anglo-Saxon Hymnary. This hymn, though attributed to Gregory, may be of later date.

Ergo accepta hoc[n] nostrum
Qui sacrasti jejunium,
Quo mystice paschalia
Capiamus sacramenta.

Summa nobis hoc conferat
In Deitate Trinitas:
In qua gloriatur unus
Per cuncta secula Deus. Amen.

[n] *acceptato*, Roth.

Audi benigne Conditor[o].

Translated by Rev. J. M. NEALE.

No. 87. O merciful Creator, hear.

Audi benigne Conditor
Nostras preces cum fletibus
In hoc sacro jejunio
Fusas quadragenario.

Scrutator alme cordium,
Infirma Tu scis virium,
Ad Te reversis exhibe
Remissionis gratiam.

Multum quidem peccavimus,
Sed parce confitentibus:
Ad laudem Tui nominis[p]
Confer medelam languidis.

[o] Lent, at Lauds: Aberdeen, York, Hereford, Sarum, and Paris Breviaries; and in Anglo-Saxon Hymnary.

[p] Pœnasque comparavimus;
Sed cuncta qui solus potes.—Rambach, Anthologie, vol. i.

Sic corpus extra conteri
Dona per abstinentiam,
Jejunet ut mens sobria
A labe prorsus criminum.

Præsta, beata Trinitas.

Ecce, tempus idoneum[q].

Translated by Rev. J. M. NEALE, 1851.

No. 88. Lo! now is our accepted day.

Ecce, tempus idoneum,
Medicina peccaminum,
Quibus Deum offendimus
Corde, verbis, operibus;

Qui pius ac propitius
Nobis pepercit hactenus,
Ne nos cum nostris perderet
Tantis iniquitatibus.

Hunc igitur jejuniis
Cum precibus et lachrimis
Multisque bonis aliis,
Placemus devotissimi,

Ut nos a cunctis sordibus
Purgans ornet virtutibus,
Angelicis et cœtibus
Conjungat in cœlestibus.

Sit benedictus Genitor,
Ejusque Unigenitus,
Cum Spiritu Paraclito,
Trinus et unus Dominus.

[q] Lent, at Vespers: Sarum, Hereford, and Aberdeen previaries. This hymn, though attributed to Gregory, may be of later date.

Clarum decus jejunii[r].

Translated by Rev. Sir H. Baker, 1861.

No. 89. Good it is to keep the fast.

Clarum decus jejunii
Monstratur orbi cœlitus,
Quod Christus Auctor omnium
Cibis dicavit abstinens.

Hoc Moyses carus Deo
Legisque lator factus est,
Hoc Helyam per aëra
Curru levavit igneo.

Hinc Daniel mysteria
Victor leonum viderat,
Per hoc amicus intimus
Sponsi Johannes claruit.

Hæc nos sequi dona, Deus,
Exempla parcimoniæ,
Tu robur auge mentium
Dans spiritale gaudium.

Præsta, Pater, per Filium,
Præsta per almum Spiritum,
Cum His per ævum triplici
Unus Deus cognomine. Amen.

[r] Lent, at Matins: York, Aberdeen, Hereford, and Sarum Breviaries; and in Anglo-Saxon Hymnary.

No. 144, *Æterne Rex altissime*, is ascribed by some to S. Gregory, but this is doubtful: see page 68.

Venantius Honorius Fortunatus,
530—609.

Of the Gallican Church. Bishop of Poitiers.

Vexilla Regis prodeunt[s].

Translated by Rev. J. M. Neale, 1851.

No. 96. The Royal Banners forward go.

Vexilla Regis prodeunt,
Fulget crucis mysterium,
Quo carne carnis Conditor
Suspensus est patibulo.

Confixa clavis viscera
Tendens manus vestigia,
Redemptionis gratia
Hic immolata est hostia.

Impleta sunt quæ concinit
David fidelis carmine,
Dicendo nationibus
Regnavit[t] a ligno Deus.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

Beata cujus brachiis
Pretium pependit seculi;
Statera facta est corporis
Prædamque tulit tartaris.

[s] Passion Week, at Vespers: Aberdeen, York, Hereford, Sarum, and Paris Breviaries; and in Anglo-Saxon Hymnary. "A world-famous hymn."

[t] Ps. xcvi. 10, "a ligno," Italic Version. Migne, xxix. 314. ἀπὸ ξύλου, LXX. Verona MS.

Te, Fons salutis, Trinitas,
Collaudet omnis spiritus,
Quibus crucis victoriam
Largiris, adde præmium.

Pange, lingua, gloriosi[u].

Translated by Rev. J. M. NEALE, 1851.

No. 97. Sing, my tongue, the glorious battle.

Pange, lingua, gloriosi
Prœlium certaminis[x],
Et super crucis trophæum
Dic triumphum nobilem,
Qualiter Redemptor orbis
Immolatus vicerit.

De parentis protoplasti
Fraude facta condolens,
Quando pomi noxialis
Morte morsu corruit,
Ipse lignum tunc notavit
Damna ligni ut solveret.

Hoc opus nostræ salutis
Ordo depoposcerat,
Multiformis proditoris
Ars ut artem falleret
Et medelam ferret inde
Hostis unde læserat.

[u] Passiontide, at Matins: York, Aberdeen, Hereford, and Sarum Breviaries; and in Anglo-Saxon Hymnary.

[x] In Roman Breviary, *Lauream certaminis.*

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus orbis Conditor:
Atque ventre virginali
Caro factus[y] prodiit.

Vagit infans inter arcta
Conditus præsepia,
Membra pannis involuta
Virgo Mater alligat[z],
Et Dei manus pedesque
Stricta cingit fascia.

Gloria et honor Deo
Usque quo altissimo,
Una Patri Filioque
Inclyto Paraclyto,
Cuï laus est et potestas
Per æterna secula. Amen.

Lustra sex qui jam peracta[a].

Part II. Translated by Rev. J. M. NEALE.

No. 97. Now the thirty years accomplish'd.

Lustra sex qui jam peracta
Tempus implens corporis,

[y] In Roman Breviary, *Carne amictus prodiit.*

[z] This verse is from the Roman Breviary.

[a] Passiontide: Aberdeen, York, and Sarum Breviaries; and in Anglo-Saxon Hymnary.

Se volente natus ad hoc[b]
Passioni deditus,
Agnus in cruce levatur
Immolandus stipite.

Hic acetum, fel, arundo[c],
Sputa; clavis, lancea
Mite corpus perforatur,
Sanguis, unda profluit[d]:
Terra, pontus, astra, mundus,
Quo lavatur[e] flumine.

Crux fidelis, inter omnes
Arbor una nobilis,
Nulla silva talem profert
Fronde, flore, germine,
Dulce lignum, dulces clavos[f],
Dulce pondus sustinet.

Flecte ramos arbor alta,
Tensa laxa viscera,

[b] See Hymn 113, page 62. The Roman Breviary has these alterations:—

peregit,
Tempus implens corporis,
Sponte libera Redemptor.

[c] In Roman Breviary:—
Felle potus, ecce, languet.

[d] In Roman Breviary:—
Unda manat, et cruor.

[e] In Roman Breviary:—
Quo lavantur flumine!

[f] In Roman Breviary:—
Dulce ferrum, dulce lignum,...sustinent.

Et rigor lentescat ille
Quem dedit nativitas,
Ut superni membra Regis
Miti tendas stipite.

Sola digna tu fuisti
Ferre pretium seculi[g],
Atque portum præparare
Nauta mundo naufrago,
Quem sacer cruor perunxit
Fusus Agni corpore.

Gloria et honor Deo[h].

[g] In Roman Breviary:—
Ferre mundi victimam.

[h] In Roman Breviary:—
Sempiterna sit beatæ
Trinitati gloria,
Æqua Patri, Filioque,
Par decus Paraclito,
Unius Trinique nomen
Laudet universitas. Amen.

Lustra sex qui jam peregit[i].

Translated by the Right Rev. Bishop MANT.

No. 113. See the destined day arise.

[i] The Roman Brev. form.

Salve festa dies[k].

Translated by the Rev. J. ELLERTON.

No. 497. "Welcome, happy morning!" age to age shall say.

Salve festa dies, toto venerabilis ævo,
Qua Deus infernum vicit et astra tenet.
Salve festa—

Ecce renascentis testatur gratia mundi
Omnia cum Domino dona redisse suo.
Qua Deus—

Namque triumphanti post tristia Tartara Christo
Undique fronde nemus, gramina flore favent.
Salve festa—

Legibus inferni oppressis super astra meantem
Laudant rite Deum lux, polus, arva, fretum.
Qua Deus—

Qui crucifixus erat, Deus, ecce! per omnia regnat,
Dantque Creatori cuncta creata precem.
Salve festa—

Mobilitas anni mensium, lux alma dierum,
Horarum splendor, stridula puncta favent.
Qua Deus—

Christe salus rerum, bone Conditor atque Redemptor,
Unica progenies ex deitate Patris;
Salve festa—

Qui genus humanum cernens mersisse profundo
Ut hominem eriperes, es quoque factus homo;
Qua Deus—

[k] Easter. Sarum and York Processionals. Daniel, Thes. Hymn., i. no. 143.

Funeris exequias pateris, vitæ Auctor et orbis,
Intras mortis iter, dando salutis opem.
Salve festa—
Pollicitam sed redde fidem, precor, alma Potestas,
Tertia lux rediit, surge sepulte meus.
Qua Deus—
Solve catenatas inferni carceris umbras,
Et revoca sursum quicquid ad ima ruit.
Salve festa—
Redde Tuam faciem, videant ut sæcula lumen,
Redde diem qui nos Te moriente fugit.
Qua Deus—
Eripis innumerum populum de carcere mortis,
Et sequitur liber quo suus Auctor abit.
Salve festa—
Hinc tumulum repetens post Tartara carne resumpta
Belliger ad cœlos ampla tropæa refers.
Qua Deus—

Salve festa dies, toto venerabilis ævo[1].

Perhaps known to Rev. C. Wesley, 1739.

No. 147. Hail the day that sees Him rise.

Salve festa dies, toto venerabilis ævo,
Qua Deus ad cœlos scandit et astra tenet.
Salve, &c.

Qui paucis postquam surrexerat ipse diebus,
Pectora confirmans, discipulos solidans,
Salve, &c.

[1] Ascension Day: Sarum and York Processional. This is not known to be by Fortunatus; it is probably an imitation of his well-known *Salve*. Qu.? 14th century.

Atque potestatem laxandi crimina præstans,
Discipulos pariter posse ligare dedit.
Salve,. &c.

Ite, Meum nomen per totum gentibus orbem
Dicite credentibus notificare Deum.
Salve, &c.

Et qui crediderit, et quem baptismatis unda
Tinxerit in Christi nomine, salvus erit.
Salve, &c.

Quem mittam vobis, vos Spiritus ille docebit
In linguis variis omnia posse loqui.
Salve, &c.

Post modicum veniet qui suggerit omnia vobis,
Et visurus Eum vado parare locum.
Salve, &c.

Hoc cum dixisset cunctis cernentibus Illum
Nubes suscepit dum super astra meat.
Salve, &c.

Quem terra, pontus, æthera[m].

Translated by Rev. J. M. NEALE.

No. 449. The God, Whom earth, and sea, and sky.

Quem terra, pontus, æthera
Colunt, adorant, prædicant!
Trinam regentem machinam
Claustrum Mariæ bajulat.

[m] Feasts of Blessed Virgin Mary: Sarum, York, Aberdeen, and Hereford Breviaries; and in Anglo-Saxon Hymnary. This hymn, though attributed to Fortunatus, is probably of later date.

Cui luna sol et omnia
Deserviunt per tempora,
Perfusa cœli gratia
Gestant puellæ viscera.

Beata Mater munere,
Cujus supernus artifex
Mundum pugillo continens
Ventris sub arca clausus est.

Beata cœli nuncio,
Fecunda sancto Spiritu,
Desideratus gentibus
Cujus per alvum fusus est.

Gloria Tibi, Domine,
Qui natus es de Virgine,
Cum Patre et sancto Spiritu
In sempiterna secula.

Saint Andrew, 660—732.

Of the Greek Church,
Archbishop of Crete.

Οὐ γὰρ βλέπεις τοὺς ταράττοντας.

Translated by Rev. J. M. Neale.

No. 91. Christian, dost thou see them?

The Greek of this has not yet been found.

Unknown Authors.

Sancti, venite, Christi Corpus sumite[n].

Translated by Rev. J. M. Neale, 1851.

No. 313. Draw nigh and take the Body of the Lord.

This Latin Hymn is from an ancient MS., which is now preserved at Milan, but formerly in the Monastery at Bangor in Ireland. It is dated 685 about. This Antiphonary is a genuine ancient service-book of the old Celtic Church, which escaped destruction by the heathen Saxons and Danes, and subsequently by the Church of Rome.

Sancti venite, Christi Corpus sumite,
Sanctum bibentes quo redempti sanguinem.

Salvati Christi corpore et sanguine,
A quo refecti laudes dicamus Deo.

Dator salutis, Christus Filius Dei,
Mundum servavit per crucem et sanguinem.

Pro universis immolatus Dominus,
Ipse sacerdos exstitit et hostia.

[n] Antiphonary of Bangor in Ulster. Daniel, i. Warren's Liturgy of Celtic Church, p. 188.

An Irish book of the 14th century speaks of a choir of angels in the church of S. Sechnall chanting this Hymn: "It was sung in the Irish Church while the people were communicating."

Lege præceptum immolari hostias,
Qua adumbrantur divina mysteria.

Lucis indultor et salvator omnium
Præclaram sanctis largitus est gratiam.

Accedant omnes pura mente creduli,
Sumant æternam salutis custodiam.

Sanctorum custos, rector quoque Dominus,
Vitam perennem largitur credentibus.

Cœlestem panem dat esurientibus,
De fonte vivo præbet sitientibus.

Alpha et Omega ipse Christus Dominus
Venit, venturus judicare homines.

Æterne Rex altissime[o].

Translated by Rev. J. M. Neale.

No. 144. O Lord most High, Eternal King.

Æterne Rex altissime
Redemptor et fidelium,
Quo mors soluta deperit,
Datur triumphus gratiæ[p].

[o] Ascension: Sarum, Aberdeen, York, Hereford, and Mozarabic Breviaries; and in Anglo-Saxon Hymnary. Some assign this to Pope Gregory I.

[p] The alterations in the Reformed Roman Breviary are:—
Cui mors perempta detulit
Summæ triumphum gloriæ.

Scandens tribunal dexteræ
Patris, potestas omnium
Collata est Jesu cœlitus
Quæ non erat humanitus [q].

Ut trina rerum machina,
Cœlestium, terrestrium,
Et inferorum condita,
Flectant genu jam subdita.

Tremunt videntes Angeli
Versa vice mortalium;
Culpat caro, purgat caro,
Regnat Deus Dei caro.

Tu esto nostrum gaudium
Qui es futurus præmium,
Sic nostra in Te gloria
Per cuncta semper secula [r].

[q] In Reformed Roman Breviary:—
Ascendis orbes siderum
Quo Te vocabat cœlitus
Collata non humanitus
Rerum potestas omnium.

[r] In Reformed Roman Breviary:—
Si Ipse nostrum gaudium,
Manens Olympo præmium,
Mundi regis qui fabricam
Mundana vincens gaudia.



Gloria Tibi, Domine,
Qui scandis supra sidera,
Cum Patre et sancto Spiritu
In sempiterna secula. Amen[s].

[s] In Reformed Roman Breviary :—
Jesu! Tibi sit gloria,
Qui victor in cœlum redis,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

Tu, Christe, nostrum gaudium[t].

Translated by D. T. MORGAN.

No. 145. O Christ our Joy, gone up on high.

Tu, Christe, nostrum gaudium
Manens Olympo præditum,
Mundi regis qui fabricam
Mundana vincens gaudia.

Hinc Te precantes quæsumus,
Ignosce culpis omnibus
Et corda sursum subleva
Ad Te superna gratia.

Ut, cum rubente cœperis
Clarere nube judicis,
Pœnas repellas debitas,
Reddas coronas perditas.

Gloria Tibi, Domine,
Qui scandis supra sidera,
Cum Patre et sancto Spiritu
In sempiterna secula. Amen.

[t] Ascensiontide: Sarum, York, and Aberdeen Breviaries. Part of Æterne Rex altissime, page 68.

Beata nobis gaudia[u].

Translated by Rev. J. ELLERTON and Dr HORT, 1870.

No. 153. Joy! because the circling year.

Beata nobis gaudia
Anni reduxit orbita,
Cum Spiritus Paraclytus
Effulsit in discipulos.

Ignis vibrante lumine
Linguæ figuram detulit,
Verbis ut essent proflui
Et caritate fervidi.

Linguis loquuntur omnium,
Turbæ pavent gentilium,
Musto madere deputant
Quos Spiritus repleverat.

Patrata sunt hæc mystice
Paschæ peracto tempore,
Sacro dierum numero
Quo lege fit remissio[x].

Te nunc, Deus piissime,
Vultu precamur cernuo,
Illapsa nobis cœlitus
Largire dona Spiritus.

[u] Pentecost: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary. Some assign this to S. Hilary of Poitiers.

[x] The English of the third and fourth verses appears to be original.

To the seventh century possibly belongs the following Hymn which occurs in

THE SARUM BREVIARY.

Conditor alme siderum[y].

Translated by Rev. J. M. NEALE.

No. 45. Creator of the starry height.

Conditor alme siderum,
Æterna Lux credentium,
Christe Redemptor omnium,
Exaudi preces supplicum.

Qui, condolens interitu
Mortis perire seculum,
Salvasti mundum languidum,
Donans reis remedium;

Vergente mundi vespere
Uti sponsus de thalamo
Egressus honestissima
Virginis Matris clausula;

Cujus forti potentiæ
Genu curvantur omnia
Cœlestia, terrestria,
Fatentur nutu subdita.

Te deprecamur Agie,
Venture Judex seculi,
Conserva nos in tempore
Hostis a telo perfidi.

[y] Advent: Sarum, York, Hereford, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Laus, honor, virtus, gloria
Deo Patri et Filio
Sancto simul Paraclito
In sempiterna secula. Amen.

To the seventh or eighth century also probably belong the following Hymns from

THE SARUM BREVIARY.

Urbs beata Hierusalem[z].

Translated by Rev. J. M. NEALE, 1851.

No. 396. Part I. Blessèd city, heavenly Salem.

Urbs beata Hierusalem
Dicta pacis visio,
Quæ construitur in cœlis
Vivis ex lapidibus,
Et Angelis coornata
Ut sponsata comite.

Nova veniens e cœlo
Nuptiali thalamo
Præparata ut sponsata
Copuletur Domino,
Plateæ et muri ejus
Ex auro purissimo.

Portæ nitent margaritis,
Adytis patentibus,
Et virtute meritorum
Illuc introducitur
Omnis qui pro Christi nomine
Hic in mundo premitur.

[z] Dedication of a church: Sarum, Hereford, York, and Aberdeen Breviaries; and in Anglo-Saxon Hymnary.

Tunsionibus, pressuris
Epoliti lapides
Suis coaptantur locis
Per manus artificis,
Disponuntur permansuri
Sacris ædificiis.

Gloria et honor Deo
Usque quo altissimo,
Una Patri Filioque
Inclito Paraclito,
Cuï laus est et potestas
Per æterna secula. Amen.

The Reformed Roman Breviary has altered it as follows:—

Cœlestis urbs Hierusalem
Beata pacis visio,
Quæ celsa de viventibus
Saxis ad astra tolleris,
Sponsæque ritu cingeris
Mille Angelorum millibus!

O sorte nupta prosperâ,
Dotata Patris gloriâ,
Respersa Sponsi gratiâ,
Regina formosissima!
Christo jugata Principi,
Cœlo coruscas civitas;

Hic margaritis emicant
Patentque cunctis ostia,
Virtute namque prævîâ
Mortalis illuc ducitur,
Amore Christi percitus
Tormenta quisquis sustinet.

Scalpri salubris ictibus,
Et tunsione plurimâ,
Fabri polita malleo,
Hanc saxa molem construunt,
Aptisque juncta nexibus
Locantur in fastigio.

Angulare fundamentum[a].

No. 396. Part II. Christ is made the sure Foundation.

Angulare fundamentum
Lapis Christus missus est,
Qui compage parietum
In utroque nectitur,
Quem Sion sancta suscepit,
In quo credens permanet.

Omnis illa Deo grata[b]
Et dilecta civitas,
Plena modulis in laude
Et canoro jubilo,
Trinum Deum, Unum quoque,
Cum favore prædicat.

[a] Sarum, Hereford, York, and Aberdeen Breviaries.
[b] *dedicata*, others.

Hoc in templo, summe Deus!
 Exoratus adveni,
Et clementi bonitate
 Precum vota suscipe,
Largam benedictionem
 Hic infunde jugiter.

Hic promereantur omnes
 Petita acquirere,
Et adepta possidere
 Cum sanctis perenniter,
Paradisum introire
 Translati in requiem.

Gloria et honor Deo
 Usque quo altissimo,
Una Patri, Filioque,
 Inclyto Paraclito,
Cuï laus est et potestas
 Per æterna sæcula.

The Reformed Roman Breviary has altered it thus :—

Alto ex Olympi vertice
Summi Parentis Filius,
Ceu monte desectus lapis
Terras in imas decidens,
Domus supernæ et infimæ
Utrumque junxit angulum.

Sed illa sedes cœlitum
Semper resultat laudibus,
Deumque Trinum et Unicum
Jugi canore prædicat,
Illi canentes jungimur
Almæ Sionis æmuli.

Hæc templa, Rex cœlestium!
Imple benigno lumine,
Huc O rogatus adveni,
Plebisque vota suscipe,
Et nostra corda jugiter
Perfunde cœli gratia.

Hic impetrent fidelium
Voces precesque supplicum
Domus beatæ munera,
Partisque donis gaudeant,
Donec soluti corpore
Sedes beatas impleant.

Decus Parenti debitum
Sit usquequaque altissimo,
Natoque Patris unico,
Et inclyto Paraclito,
Cui laus, potestas, gloria
Æterna sit per sæcula.

Angulare fundamentum.

Translated by Rev. J. CHANDLER, 1837.

No. 239. Christ is our corner-stone.

Alleluia piis [c].

Translated by Rev. J. ELLERTON, 1865.

No. 296. Sing Alleluia forth in duteous praise.

Alleluia piis edite laudibus,
Cives ætherii, psallite unanime
Alleluia perenne.

Hinc vos perpetui luminis accolæ
Ad summum resonate [d] hymniferis choris
Alleluia perenne.

Vos urbs eximia suscipiet Dei,
Quæ lætis resonans cantibus excitat
Alleluia perenne.

Felici reditu gaudia sumite
Reddentes Domino glorificum melos
Alleluia perenne.

Almum sydereæ jam patriæ decus,
Victores, capite quo canere possitis [e]
Alleluia perenne.

Illic Regis honor vocibus inclytis
Jucundo resonat [f] carmine perpetim
Alleluia perenne.

[c] Septuagesima: Mozarabic and Worcester Breviaries; Anglo-Saxon Hymnary. Neale's Hymni Eccl.

[d] *Assumet resonans*, Durham Hymnary.

[e] *canor est jugis*, some read.

[f] *Jucundum reboat*, Lorenzana.

Hoc fessis requies; hoc cibus; hoc potus,
Oblectans, reducens[g], haustibus affluens;
Alleluia perenne.

Dum Te suavisonis, Conditor! affatim
Rerum carminibus laudeque dicimus
Alleluia perenne.

Te, Christe! celebrat gloria vocibus
Nostris, Omnipotens! ac Tibi dicimus
Alleluia perenne
Alleluia perenne.

[g] *Oblectans reduces*, some.

Anatolius.

A Greek Hymn-writer, probably of the 8th century.

Τὴν ἡμέραν διελθών[h].

Translated by Rev. J. M. Neale.

No. 21. The day is past and over.

English verse 1 Τὴν ἡμέραν διελθὼν
Εὐχαριστῶ σοι, Κύριε,
Τὴν ἑσπέραν αἰτοῦμαι
Σὺν τῇ νυκτὶ ἀναμάρτητον
Παράσχου μοι, Σωτὴρ, καὶ σῶσόν με.

[h] Horologion of the Greek Church. In great After-Supper Service. Routh's Reliq. Sacræ, iii.; see Daniel, vol. iii.

2 Τὴν ἡμέραν παρελθὼν
Δοξολογῶ σε, Δέσποτα,
Τὴν ἑσπέραν αἰτοῦμαι
Σὺν τῇ νυκτὶ ἀσκανδάλιστον
Παράσχου μοι, Σωτὴρ, καὶ σῶσόν με.

3 Τὴν ἡμέραν διαβὰς,
Ὑμνολογῶ σε, Ἅγιε,
Τὴν ἑσπέραν αἰτοῦμαι
Σὺν τῇ νυκτὶ ἀνεπίβουλον
Παράσχου μοι, Σωτὴρ, καὶ σῶσόν με.
Φώτισον τοὺς ὀφθαλμούς μου
Χριστὲ, ὁ Θεὸς, μήποτε ὑπνώσω
Εἰς θάνατον, μήποτε εἴπῃ
Ὁ ἐχθρός μου·
Ἴσχυσα πρὸς αὐτόν.

4 Ἀντιλήπτωρ τῆς ψυχῆς μου
Γενοῦ, ὁ Θεὸς, ὅτι μέσον
Διαβαίνω παγίδων πολλῶν,
Ῥῦσαί με ἐξ αὐτῶν καὶ σῶσόν με,
Ἀγαθὲ, ὡς φιλάνθρωπος.

Τῷ βασιλεῖ καὶ δεσπότῃ [1].

Perhaps known to Bishop HEBER, —1826.

No. 439. The Son of God goes forth to war.

Τῷ Βασιλεῖ καὶ Δεσπότῃ τοῦ
παντὸς, τεχθέντι ἐπὶ γῆς, Στέφα-
-νος ὑπέρλαμπρος προσφέρεται,
οὐκ ἐκ λίθων τιμίων κατεσκευασ-

[1] S. Stephen's Day. From the Menaion. Dec. 27.

-μένος, ἀλλ' ἐξ οἰκείων αἱμάτων
διηνθισμένος. Ἀλλ', ὦ φιλομάρτυ-
-ρες, δεῦτε, τὰ τῶν ἀσμάτων ἄνθη
δρεψάμενοι, τὰς κεφαλὰς ἀναδη-
-σώμεθα, καὶ τοῖς ὕμνοις ἀναμέλ-
-ποντες εἴπωμεν. Ὁ σοφίᾳ κατα-
-γλαϊσθεὶς, καὶ χάριτι τὴν ψυχὴν,
Πρωτομάρτυς Χριστοῦ τοῦ Θεοῦ,
αἴτησαι ἡμῖν εἰρήνην, καὶ τὸ μέγα
ἔλεος.

.

Πρῶτος ἐν Μάρτυσιν ἐδείχθης
καὶ ἐν Διακόνοις, Στέφανε Μακά-
-ριε· τῶν ἀθλητῶν τὸ ἐγκαλλώπι-
-σμα, τῶν πιστῶν τὸ καύχημα, ἡ
δόξα τῶν δικαίων. Τοὺς τὴν σε-
-πτήν σου ἑορτάζοντας μνήμην αἴ-
-τησαι, ὡς παριστάμενος τῷ θρό-
-νῳ, Χριστοῦ τοῦ παντάνακτος
τῶν πταισμάτων ἴλασμὸν λαβεῖν,
καὶ βασιλείας οὐρανῶν ἀξιωθῆναι.

S. Cosmas.

700—760. Of the Greek Church. A bishop in the Holy Land. Foster-brother of S. John Damascene.

Νόμον ἐν Σινᾷ [k].

Translated by Rev. J. M. Neale, 1866.

[k] Transfiguration: from the Menæa for August 6.

No. 460. In days of old on Sinai.

Part of Χοροὶ Ἰσραήλ.

Νόμον ἐν Σινᾶ τῷ γράμματι διατυπούμε-
-νος, Χριστὲ ὁ Θεὸς, ἐν τῇ νεφέλῃ πυρὶ,
καὶ γνόφῳ καὶ ἐν θυέλλῃ, ὤφθης ἐποχούμενος.
Δόξα τῇ δυνάμει Σου, Κύριε.

Ἵνα πιστώσῃ τὴν ἔνδοξον οἰκονομίαν Σου,
Χριστὲ ὁ Θεὸς, ὡς προϋπάρχων πρὸ τῶν
αἰώνων, καὶ ὁ αὐτὸς ἐν νέφει τὴν ἐπίβασιν
θεὶς, ἐν τῷ Θαβὼρ ἀῤῥήτως ἐξέλαμψας.

Συλλαλοῦντες παρειστήκεισαν δουλοπρεπῶς
Σοι τῷ Δεσπότῃ Χριστῷ, οἳς ἐν πυρὸς
ἀτμίδι καὶ γνόφῳ καὶ λεπτοτάτῃ αὔρᾳ προσ-
-ωμίλησας. Δόξα τῇ δυνάμει Σου, Κύριε.

Κατεμήνυον τὴν ἔξοδον τὴν ἐν σταυρῷ Σου
ἐν Θαβὼρ παρόντες, ὁ ἐν πυρὶ Σε καὶ
βάτῳ πάλαι προκατιδὼν Μωσῆς, καὶ ὁ μετάρ-
-σιος δίφρῳ ἐν πυρίνῳ Ἠλίας, Χριστέ.

.

Ὑπεκρύβη ἀκτῖσι θεότητος αἰσθητὸς ἥλιος,
ὡς ἐν ὄρει Θαβωρίῳ εἶδέ Σε μεταμορφού-
-μενον, Ἰησοῦ μου. Δόξα τῇ δυνάμει Σου, Κύριε.

.

Ἡ ἀναλλοίωτος φύσις, τῇ βροτείᾳ μιχθεῖσα,
τῆς ἐμφεροῦς ἀΰλου Θεότητος, φῶς παρα-
-γυμνοῦσα τοῖς Ἀποστόλοις, ἀποῤῥήτως ἐξέλαμψε.

.

Ὡς μέγα καὶ φοβερὸν, ὡράθη θέαμα σή-
-μερον· ἐξ οὐρανοῦ αἰσθητὸς, ἐκ γῆς δὲ
ἀσύγκριτος, ἐξήστραψεν Ἥλιος τῆς δικαιοσύνης,
νοητὸς ἐπὶ τοῦ ὄρους Θαβώρ.

Παρῆλθε μὲν ἡ σκιὰ τοῦ νόμου ἐξασθενή-
-σασα, ἐλήλυθε δὲ σαφῶς Χριστὸς ἡ ἀ-
-λήθεια, Μωσῆς ἀνεβόησεν ἐν τῷ Θαβωρίῳ κα-
-τιδών Σου τὴν Θεότητα.

Χριστὸς γεννᾶται, δοξάσατε[1].

No. 60. Hark! the herald-angels sing.

Χριστὸς γεννᾶται, δοξάσατε.
Χριστὸς ἐξ οὐρανῶν, ἀπαντήσατε,
Χριστὸς ἐπὶ γῆς, ὑψώθητε.
ᾄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ,
καὶ ἐν εὐφροσύνῃ ἀνυμνήσατε,
λαοὶ, ὅτι δεδόξασται.

Ῥεύσαντα ἐκ παραβάσεως, Θεοῦ
τὸν κατ' εἰκόνα γενόμενον
ὅλον τῆς φθορᾶς ὑπάρξαντα
κρείττονος ἐπταικότα θείας ζωῆς
αὖθις ἀναπλάττει ὁ σοφὸς
Δημιουργὸς, ὅτι δεδόξασται.

[1] Kanon for Christmas: from the Menaion for Christmas-Day, Daniel, iii. p. 55.

Ἰδὼν ὁ Κτίστης ὀλλύμενον
τὸν ἄνθρωπον, χερσὶν ὃν ἐποίησε,
κλίνας οὐρανοὺς κατέρχεται·
τοῦτον δὲ ἐκ παρθένου θείας ἀγνῆς
ὅλον οὐσιοῦται ἀληθείᾳ
σαρκωθείς, ὅτι δεδόξασται.

Σοφία, λόγος, καὶ δύναμις,
Υἱὸς ὢν τοῦ Πατρὸς καὶ ἀπαύγασμα
Χριστὸς ὁ Θεὸς, δυνάμεις λαθὼν,
ὅσας ὑπερκοσμίους, ὅσας ἐν γῇ,
καὶ ἐνανθρωπίσας, ἀνεκτήσατο
ἡμᾶς, ὅτι δεδόξασται[m].

[m] Possibly C. Wesley read this hymn before writing "Hark! the herald-angels sing."

The Venerable Bede.

671—735. Of the Church of England. A monk of Jarrow on the Tyne. A translator of the Bible, and writer of English History.

Precursor altus luminis[n].

Translated by Rev. J. M. Neale, 1854.

No. 415. The great forerunner of the morn.

Precursor altus luminis
Et præco Verbi nascitur,
Lætare, cor fidelium!
Lucemque gaudens accipe.

[n] S. John the Baptist's Day: Migne and Dreves, ii. no. 55, Hymnal Noted.

Sublime cui vocabulum
"Johannes" ipse Gabriel
Imponit, et clarissima
Ipsius acta præcinit.

Necdumque natus jam dedit
De luce testimonium,
Quod Natus admirabili
Complevit Ipse in gloriâ.

Quo feminarum in filiis
Propheta major nullus est,
Quin ipse miris actibus
Plus quam propheta claruit.

Quid sermo noster amplius
Hujus canat præconia?
De quo Patris vox Filio
Olim locuta præcinit.

"En! mitto" dixit "angelum,
Tuam paret qui semitam,
Vultumque præcurrat Tuum,
Solem rubens ut Lucifer."

AUTHOR UNKNOWN.

Sixth or seventh century.

ἤθελον δάκρυσιν [o].

Translated by Rev. JACKSON MASON, 1887.

No. 491. Fain would I, Lord of grace.

[o] Evensong: from the Parakletike. Sunday. Tę Kuriakę. Hesperas Echos 4. From the Triodion. For a Sunday Evening. Fourth tone, pp. 438, 440, edition 1886.

1 Ἤθελον δάκρυσιν ἐξαλεῖψαι
τῶν ἐμῶν πταισμάτων, Κύριε,
τὸ χειρόγραφον,

2 Καὶ τὸ ὑπόλοιπον τῆς ζωῆς
μου διὰ μετανοίας εὐαρεσ-
-τῆσαί Σοι.

3 Ἀλλ' ὁ ἐχθρὸς ἀπατᾷ με,
καὶ πολεμεῖ τὴν ψυχήν μου·
Κύριε, πρὶν εἰς τέλος ἀπόλλωμαι,
σῶσόν με.

4 Τίς χειμαζόμενος καὶ προσ-
-τρέχων τῷ λιμένι τούτῳ οὐ
διασώζεται; ἢ τίς ὀδυνώμ-
-ενος καὶ προσπίπτων τῷ ἰατρείῳ
τούτῳ οὐ θεραπεύεται;

5 Δημιουργὲ τῶν ἁπάντων, καὶ
Ἰατρὲ τῶν νοσούντων, Κύριε, πρὶν
εἰς τέλος ἀπόλλωμαι, σῶσόν με.

6 Ὁ ἐνδοξαζόμενος ἐν ταῖς μνεί-
-αις τῶν ἁγίων Σου, Χριστὲ ὁ Θεὸς,
ὑπ' αὐτῶν δυσωπούμενος, κατάπεμ-
-ψον ἡμῖν τὸ μέγα ἔλεος.

Δόξα.

S. John of Damascus.

—780. Of the Greek Church. A Priest of Jerusalem. A golden-tongued orator, a philosopher and poet. A Monk of S. Sabas. Uncle of S. Stephen.

Ἀναστάσεως ἡμέρα[p].

Translated by Rev. J. M. Neale, 1862.

No. 132. The Day of Resurrection.

Ἀναστάσεως ἡμέρα, λαμ-
-πρυνθῶμεν λαοί. Πάσχα Κυρίου,
πάσχα. ἐκ γὰρ θανάτου πρὸς ζω-
-ὴν, καὶ ἐκ γῆς πρὸς οὐρανὸν, Χρι-
-στὸς ὁ Θεὸς ἡμᾶς διεβίβασεν, ἐ-
-πινίκιον ᾄδοντας.
Καθαρθῶμεν τὰς αἰσθήσεις,
καὶ ὀψόμεθα τῷ ἀπροσίτῳ φωτὶ
τῆς ἀναστάσεως Χριστὸν ἐξα-
-στράπτοντα, καὶ, Χαίρετε, φάσ-
-κοντα τρανῶς ἀκουσόμεθα, ἐπι-
-νίκιον ᾄδοντες.
Οὐρανοὶ μὲν ἐπαξίως εὐφραι-
-νέσθωσαν, γῆ δὲ ἀγαλλιάσθω, ἐ-
-ορταζέτω δὲ κόσμος ὁρατός τε
ἅπας καὶ ἀόρατος. Χριστὸς γὰρ
ἐγήγερται, εὐφροσύνη αἰώνιος.

[p] Eastertide: from the Pentekostarion. The Golden Kanon for Easter Day.

Ἄσωμεν πάντες λαοί [q].

Translated by Rev. J. M. NEALE, 1866.

No. 133. Come, ye faithful, raise the strain.

Ἄσωμεν πάντες λαοί, τῷ ἐκ
πικρᾶς δουλείας Φαραὼ τὸν Ἰσ-
-ραὴλ ἀπαλλάξαντι, καὶ ἐν βυθῷ
θαλάσσης ποδὶ ἀβρόχως ὁδηγή-
-σαντι, ᾠδὴν ἐπινίκιον, ὅτι δεδό-
-ξασται.

Σήμερον ἔαρ ψυχῶν, ὅτι Χρι-
-στὸς ἐκ τάφου, ὥσπερ ἥλιος, ἐκ-
-λάμψας τριήμερος, τὸν ζοφερὸν
χειμῶνα ἀπήλασε τῆς ἁμαρτίας
ἡμῶν· αὐτὸν ἀνυμνήσωμεν, ὅτι
δεδόξασται.

Ἡ βασιλὶς τῶν ὡρῶν, τῇ λαμ-
-προφόρῳ ἡμέρᾳ ἡμερῶν τε βα-
-σιλίδι φανότατα δωροφοροῦσα,
τέρπει τὸν ἔγκριτον τῆς ἐκκλη-
-σίας λαὸν, ἀπαύστως ἀνυμνοῦ-
-σα τὸν ἀναστάντα Χριστόν.

[q] Eastertide: from the Pentekostarion. The Kanon for S. Thomas' Sunday: the First Sunday after Easter.

Πύλαι θανάτου, Χριστὲ, οὐδὲ
τοῦ τάφου σφραγῖδες, οὐδὲ κλεῖ-
-θρα τῶν θυρῶν Σοι ἀντέστησαν,
ἀλλ' ἐξαναστὰς ἐπέστης, τοῖς φί-
-λοις σου εἰρήνην, Δέσποτα, δω-
-ρούμενος τὴν πάντα νοῦν ὑπερέχ-
-ουσαν.

S. Stephen.

The Sabaite. 725—794. Of the Greek Church. Of the monastery of S. Sabas, near the Dead Sea.

Κόπον τε καὶ κάματον.

Translated by Rev. J. M. Neale, 1862.

No. 254. Art thou weary, art thou languid?

In his first edition of "Hymns of the Eastern Church" Dr Neale said that this hymn was taken from an undated Constantinopolitan Octoechus. He afterwards omitted these words, and said that the hymn contained so little that was from the Greek that it ought not to have been included in that collection.

HYMNS OF THE NINTH, TENTH, ELEVENTH OR TWELFTH CENTURY.

S. Theodulphus.

—821. Of the Gallican Church. Bishop of Orleans. He wrote the hymn in prison.

Gloria, laus, et honor[r].

Translated by Rev. J. M. Neale.

No. 98. All glory, laud, and honour.

Gloria, laus, et honor Tibi sit, Rex Christe Redemptor!
Cui puerile decus prompsit Hosanna pium.
Israel es Tu Rex, Davidis et inclyta proles,
Nomine qui in Domini, Rex benedicte! venis.
Gloria, laus—

Cœtus in excelsis Te laudat cœlitus omnis,
Et mortalis homo, et cuncta creata simul.
Gloria, laus—

[r] Palm Sunday: Sarum, York, Hereford, and Roman Missals. Bässler's Selection, p. 201.

Plebs Hebræa Tibi cum palmis obvia venit,
Cum prece, voto, hymnis adsumus ecce! Tibi.
Gloria, laus—

Hi Tibi passuro solvebant munia laudis,
Nos Tibi regnanti pangimus ecce! melos.
Gloria, laus—

Hi placuere Tibi, placeat devotia nostra,
Rex bone, Rex clemens! cui bona cuncta placent.
Gloria, laus—

S. Joseph the Hymnographer.

—830—. Of the Greek Church. A Sicilian. A monk of the Studium, a monastery in Constantinople.

Στεφάνῳ ὑπὲρ χρυσόν [8].

Translated by Rev. J. M. Neale.

No. 224. O happy band of pilgrims.

Στεφάνῳ ὑπὲρ χρυσὸν ἐκλάμποντι, μάρτυς κοσμούμενος, καὶ μαρτυρίου λάμπων καλλοναῖς, τῷ Δεσπότῃ παρίστασαι, ὑπὲρ ἡμῶν δεόμενος τῶν σε τιμώντων, ἀξιάγαστε.

[8] From the Menæa for March 19. Part of the Kanon of SS. Chrysanthus and Daria.

Possibly the words 'Crown,' 'standing near the Master,' 'approaching Christ,' 'love,' 'faith,' 'trials,' 'course,' suggested to Dr Neale the ideas of his hymn.

Ἐτρώθης τῷ γλυκυτάτῳ ἔρωτι, μάρτυς τοῦ Κτίσαντος, καὶ τὰ τερπνὰ τοῦ βίου παριδὼν, τὴν ῥοπὴν ὅλην δέδωκας τῆς σῆς καρδίας, Χρύσανθε, τῷ ποθουμένῳ προθυμότατα.

.

Ὑπείκεις τῷ ἐραστῇ, νυμφαγωγοῦντί σε Χριστῷ, πάνσοφε, διὰ σεπτῆς πίστεως, ἔρωτα σαρκὸς καταλείψασα.

.

Τὸ ὡραιότατον κάλλος ἐπόθησας, καὶ τὰ ὁρώμενα κάλλη παρέδραμες, καὶ προσηγάγου τῷ Χριστῷ, χρυσέοις μάρτυς λόγοις σου, Χρύσανθε μακάριε, τὴν Δαρείαν τὴν ἔνδοξον, ἄθλους διανύσασαν, καὶ τυράννους αἰσχύνασαν· μεθ' ἧς ἡμῶν μνημόνευε πάντων, τῶν πίστει τελούντων τὴν μνήμην ὑμῶν.

.

Γενναιότητι καρδίας ἀπετινάξω τὰς ἡδονὰς τοῦ σώματος, κάλλει ἀσυγκρίτῳ θείῳ ἐνηδόμενος, καὶ χαίρων διήνυσας τὸ τῆς μαρτυρίας σου στάδιον.

.

Ῥηγνύμενον ὁρῶν καὶ ποσὶ συμπατούμενον τὸν Τύραννον, γεγηθότι λογισμῷ τὸν Δεσπότην, πάμμακαρ, ἐμεγάλυνες.

Φωστῆρες τῆς ἀΰλου[t].

Translated by Rev. J. M. Neale, 1866.

No. 423. Stars of the morning, so gloriously bright.

1 Φωστῆρες τῆς ἀΰλου οὐσίας, τῶν νοε-
-ρῶν δυνάμεων προστατεύοντες,

[t] S. Michael and All Angels. From the Menæa, Nov. 8.

καὶ τῆς Τρισηλίου Δόξης ταῖς
μαρμαρυγαῖς φωτοδοτοῦντες τὴν
οἰκουμένην, ἀρχιστράτηγοι,

2 ἀλήκτῳ φωνῇ, τὸν τρισάγιον
ὕμνον ἐξάδετε· διὸ πρεσβεύσατε
σωθῆναι τὰς ψυχὰς ἡμῶν [u].

[u] The remainder of this hymn is a free rendering of other parts of this Menæa Service.

Τῶν ἱερῶν ἀθλοφόρων [x].

Translated by Rev. J. M. NEALE, 1860.

No. 441. Let our choir new anthems raise.

Τῶν ἱερῶν ἀθλοφόρων τὴν ἱερὰν καὶ σε-
-πτὴν πανήγυριν, ὁ λαὸς ὁ ἱερὸς, ἱερῶς τι-
-μήσωμεν αὐτῶν, ταῖς δεήσεσι δεινῶν ὅπως ῥυ-
-σθείημεν.

Ἱερονίκους στεφάνους παρὰ Χριστοῦ εἰλη-
-φέναι σπεύδοντες, τὸ θανεῖν ὑπὲρ τὸ ζῆν
οἱ γενναῖοι Μάρτυρες σαφῶς ᾑρετίσαντο· διὸ
δόξης ἐπέτυχον.

Μὴ δειλιάσαντες πόνους τοὺς τῆς σαρκὸς,
μὴ κολάσεις πτήξαντες, μὴ τὸ πῦρ τῶν
διωκτῶν, ἀθλοφόροι Μάρτυρες Χριστὸν ἐν στα-
-δίῳ ἀνδρικῶς ἀνεκηρύξατε.

[x] Feast of Martyrs. The Menaion. Kânon of SS. Timothy and Maura. May 3.

CHARLEMAGNE (?).

742—814. Of the German Church. Emperor of France and Germany. A man large of limb, and large of mind. Moderate in food, temperate in drink, charitable, and Christian; a great builder of schools and churches; an almsgiver. He could hardly write, but loved learned men, and to hear the reading of S. Augustine's "City of God."

Veni, Creator Spiritus[7].

Translated by Bishop COSIN, seventeenth century.

No. 157. Come, Holy Ghost, our souls inspire.

Translated by Rev. E. CASWALL.

No. 347. Come, Holy Ghost, Creator Blest.

By unknown Translator, 1552.

No. 508. Come, Holy Ghost, Eternal God.

Inserted in "The Ordering of Priests" in our Prayer Book of 1552, and revised in 1662.

1 Veni, Creator Spiritus! 1
Mentes Tuorum visita,
Imple supernâ gratiâ
Quæ Tu creasti pectora.

[7] At Pentecost: Sarum, Hereford, York, and Aberdeen Breviaries. In Hymn 347 the Anglo-Saxon Hymnary seems to have been followed. The numbers of the verses on the left refer to Hymn 157, those on the right to Hymn 347. Paracletus is variously spelt.

2 Qui Paraclytus diceris
Donum Dei altissimi,
Fons vivus, ignis, caritas,
Et spiritalis unctio. 2

Tu septiformis munere,
Dextræ Dei Tu digitus,
Tu rite promissum Patris,
Sermone ditans guttura. 3

3 Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpetim. 4

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic Te prævio
Vitemus omne noxium. 5

4 Per Te sciamus da Patrem,
Noscamus atque Filium,
Te Utriusque Spiritum
Credamus omni tempore. 6

5 Sit laus Patri cum Filio,
Sancto simul Paraclito,
Nobisque mittat Filius
Charisma sancti Spiritus. 7

THEOKTISTUS.

—890—. Of the Studium. Of the Greek Church. A friend of S. Joseph.

'Ιησοῦ γλυκύτατε[z].

Translated by Rev. R. M. MOORSOM, 1886.

No. 490. Sweet Saviour! in Thy pitying grace.

'Ιησοῦ γλυκύτατε, Χριστὲ, 'Ιησοῦ μακρόθυμε,
τὰ τῆς ψυχῆς μου θεράπευσον τραύματα,
'Ιησοῦ, καὶ γλύκανον τὴν καρδίαν μου,
πολυέλεε, δέομαι, 'Ιησοῦ, Σωτήρ μου,
ἵνα μεγαλύνω σε σωζόμενος.

Εἰσάκουσον, φιλάνθρωπε, 'Ιησοῦ μου,
τοῦ δούλου σου βοῶντος ἐν κατανύξει,
καὶ ῥῦσαι, 'Ιησοῦ, με τῆς καταδίκης
καὶ τῆς κολάσεως, μόνε μακρόθυμε,
'Ιησοῦ γλυκύτατε, μόνε πολυέλεε.

Ὑπόδεξαι τὸν δοῦλόν σου, 'Ιησοῦ μου,
προσπίπτοντα σὺν δάκρυσιν, 'Ιησοῦ μου,
καὶ σῶσον, 'Ιησοῦ μου, μετανοοῦντα
καὶ τῆς γεέννης με, Δέσποτα, λύτρωσαι, 'Ιησοῦ.

Θεράπευσον, 'Ιησοῦ μου, ψυχῆς μου
τὰ τραύματα, 'Ιησοῦ μου, δέομαι,
καὶ τῆς χειρός με ἐξάρπασον, 'Ιησοῦ μου
εὔσπλαγχνε, τοῦ ψυχοφθόρου Βέλιαρ καὶ διάσωσον.

[z] Lent: Horologion, p. 482, ed. 1884. Daniel, Thes. Hymn., vol. iii. Parakletike.

Ημάρτηκα, Ἰησοῦ μου γλυκύτατε,
εὔσπλαγχνε, Ἰησοῦ μου, σῶσόν με
τὸν προσφυγόντα τῇ σκέπῃ σου, Ἰησοῦ μακρόθυμε,
καὶ βασιλείας τῆς σῆς με ἀξίωσον.

Σὺ φωτισμὸς, Ἰησοῦ μου, νοός μου,
Σὺ σωτηρία τῆς ἀπεγνωσμένης ψυχῆς μου,
Σωτὴρ Σὺ, Ἰησοῦ μου, τῆς κολάσεως
ῥῦσαι καὶ γεέννης ἐμὲ κραυγάζοντα,
σῶσον, Ἰησοῦ, με, Χριστέ μου, τὸν ἄθλιον.

S. Rabanus Maurus.

776—856. Of the Gallican Church. Archbishop of Mayence.

Tibi, Christe, splendor Patris[a].

Translated by the Compilers from the modern Roman version.

No. 616. Life and strength of all Thy servants.

Tibi, Christe, splendor Patris!
Vita, virtus cordium!
In conspectu Angelorum
Votis, voce, psallimus,
Alternantes concrepando
Melos damus vocibus.

[a] This, the true old hymn, is (?) by S. Rabanus Maurus. The Compilers have translated from the new hymn in the Reformed Roman Brev. Michaelmas. Sarum, York, and Hereford Breviaries. Daniel's Thes. Hymn., vol. i. Anglo-Saxon Hymnary. The modern Roman hymn appears first in the Roman Brev. in the seventeenth century.

Collaudamus venerantes
Omnes cœli milites,
Sed præcipue Primatem
Cœlestis exercitus,
Michaelem in virtute
Conterentem Zabulon.

Quo custode procul pelle,
Rex Christe piissime!
Omne nefas inimici;
Mundo corde et corpore
Paradiso redde Tuo
Nos sola clementia.

Gloriam Patri melodis
Resonemus vocibus,
Gloriam Christo canamus,
Gloriam Paraclyto,
Qui Deus Trinus et Unus
Extat ante secula.

AUTHOR UNKNOWN.

Jesu, Redemptor omnium[b].

Translated by Rev. R. M. BENSON.

No. 452. O Thou Whose all-redeeming might.

Jesu, Redemptor omnium,
Perpes corona præsulum!
In hac die clementius
Nostris faveto vocibus,

[b] A day of a Bishop or Confessor: Sarum, York, Hereford, and Aberdeen Breviaries. Anglo-Saxon Hymnary.

Tui sacra quâ nominis
Confessor almus claruit,
Cujus celebrat annua
Devota plebs sollennia;

Qui rite mundi gaudia
Hujus caduca respuens,
Cum Angelis cœlestibus
Lætus potitur præmiis.

Hujus benigne annue
Nobis sequi vestigia;
Hujus precatu servulis
Dimitte noxam criminis.

Sit, Christe, Rex piissime!
Tibi Patrique gloria,
Cum Spiritu Paraclito,
In sempiterna sæcula.

? S. Odo of Cluny, 879—943.

Summi Parentis Unice[c].

Translated by Rev. E. Caswall, 1849.

No. 459. Son of the Highest, deign to cast.

Summi Parentis Unice!
Vultu pio nos respice,
Vocans ad arcem gloriæ
Cor Magdalenæ pœnitens.

[c] S. Mary Magdalene: Roman Breviary. This is the new form which the Reformed Roman Church issued, 1632, of the old 10th century "Æterni Patris Unice."

Amissa drachma regio
Reconditur ærario;
Et gemma, deterso luto,
Nitore vincit sidera.

Jesu! medela vulnerum,
Spes una pœnitentium,
Per Magdalenæ lacrimas
Peccata nostra diluas.

Dei Parens piissima,
Evæ nepotes flebiles
De mille vitæ fluctibus
Salutis in portum vehas.

Uni Deo sit gloria
Pro multiformi gratia,
Peccantium qui crimina
Remittit, et dat præmia.

NOTKER.

840—912. Of the Swiss-German Church. A monk of S. Gall, a monastery founded by S. Gall of the British Church. Inventor of Sequences. Writer of "Media vita in morte sumus" in our Burial Service.

Cantemus cuncti melodum[d].

Translated by Rev. J. M. NEALE.

No. 295. The strain upraise of joy and praise.

[d] Septuagesima: Mone, i., Daniel, ii. Augsburg Breviary and Magdeburg Missal. "A world-famous Sequence." Compare Psalm 148.

Cantemus cuncti melodum nunc
Alleluia.
In laudibus æterni Regis hæc plebs resultet
Alleluia.
Hoc denique cœlestes chori cantent in altum
Alleluia.
Hoc beatorum per prata
Paradisiaca psallat concentus
Alleluia.
Quin et astrorum micantia luminaria
Jubilent altum
Alleluia.
Nubium cursus, ventorum volatus,
Fulgurum coruscatio,
Et tonitruum sonitus dulce consonent simul
Alleluia.
Fluctus et undæ, imber et procellæ,
Tempestas et serenitas,
Cauma, gelu, nix, pruinæ,
Saltus, nemora pangant
Alleluia.
Hinc variæ volucres Creatorem laudibus concinite cum
Alleluia.
Ast illinc respondeant voces altæ
Diversarum bestiarum
Alleluia.
Istinc montium celsi vertices sonent
Alleluia.
Hinc vallium profunditates saltent
Alleluia.
Tu quoque maris jubilans abysse dic
Alleluia.

Necnon terrarum molis immensitates
Alleluia.
Nunc omne genus humanum laudans exultet
Alleluia,
Et Creatori grates frequentans consonet
Alleluia.
Hoc denique nomen audire jugiter delectatur
Alleluia.
Hoc etiam carmen cæleste comprobat ipse Christus
Alleluia.
Nunc vos, socii, cantate lætantes
Alleluia,
Et vos, pueruli, respondete semper
Alleluia.
Nunc, omnes, canite simul Alleluia Domino,
Alleluia Christo, Pneumatique Alleluia.
Laus Trinitati æternæ,
Alleluia, Alleluia,
Alleluia, Alleluia,
Alleluia, Alleluia.

Pope Innocent III. (but qu.?), 1161—1216.

Veni, sancte Spiritus[e].

Translated by Rev. E. Caswall.

No. 156. Come, Thou Holy Spirit, come.

Veni, sancte Spiritus!
Et emitte cœlitus
Lucis Tuæ radium;

[e] Pentecost: Sarum, York, and Hereford Missals. "The loveliest of all the sacred hymns." Some say that Archbishop Langton, —1228, wrote this. Others think that King Robert of France was the author.

Veni, Pater pauperum,
Veni, Dator munerum,
Veni, Lumen cordium!

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium;
In labore requies,
In æstu temperies,
In fletu solatium.

O Lux beatissima,
Reple cordis intima
Tuorum fidelium;
Sine Tuo numine
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium,
Flecte quod est rigidum,
Fove quod est frigidum[f],
Rege quod est devium.

Da Tuis fidelibus
In Te confidentibus
Sacrum Septenarium;
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

[f] Mone gives:—

Rege quod est devium,
Fove quod est languidum,
Flecte quod est rigidum.

S. Fulbert.

—1029. Of the Gallican Church. Bishop of Chartres. King Canute of England sent him a subscription when he was rebuilding his church.

Chorus novæ Jerusalem[g].

Translated by R. Campbell, 1850.

No. 125. Ye choirs of new Jerusalem.

Chorus novæ Jerusalem
Novam meli dulcedinem
Promat, colens cum sobriis
Paschale festum gaudiis;

Quo Christus, invictus leo,
Dracone surgens obruto,
Dum voce vivâ personat,
A morte functos excitat.

Quam devorarat improbus
Prædam refudit Tartarus;
Captivitate libera
Jesum sequuntur agmina.

Triumphat Ille splendide
Et dignus amplitudine,
Soli polique patriam
Unam facit rempublicam.

[g] Eastertide: Sarum, York, Hereford, and Aberdeen Breviaries. Daniel, Mone. Anglo-Saxon Hymnary.

Ipsum canendo supplices
Regem precemur milites
Ut in Suo clarissimo
Nos ordinet palatio.

Per secla metæ nescia
Patri supremo gloria
Honorque sit, cum Filio,
Et Spiritu Paraclito.

AUTHOR UNKNOWN.

Date, eleventh century, perhaps.

A Patre Unigenitus[h].

Translated by Rev. T. B. POLLOCK.

No. 486. The Father's sole-begotten Son.

A Patre Unigenitus
Ad nos venit per Virginem;
Baptisma cruce consecrans,
Cunctos fideles generans.

De cœlo celsus prodiit,
Excepit formam hominis,
Facturam morte redimens,
Gaudia vitæ largiens.

Hoc Te, Redemptor! quæsumus,
Illabere propitius,
Clarumque nostris sensibus
Lumen præbe fidelibus.

[h] At Epiphany: Sarum, York, Aberdeen, and Hereford Breviaries. Anglo-Saxon Hymnary. Mone. Wackernagel.

Mane nobiscum Domine!
Noctem obscuram remove,
Omne delictum ablue,
Piam medelam tribue.

Quem jam venisse novimus,
Redire iterum credimus;
Tu sceptrum Tuum inclytum
Tuo defende clypeo.

Gloria Tibi, Domine!
Qui apparuisti hodie,
Cum Patre, et Spiritu sancto,
In sempiterna sæcula.

AUTHOR UNKNOWN.

Eleventh century, perhaps.

Adesto, sancta Trinitas[1].

Translated by the Compilers.

No. 509. Be near us, Holy Trinity.

Adesto, sancta Trinitas!
Par Splendor, una Deitas!
Qui extas rerum omnium
Sine fine Principium.

Te cœlorum militia
Laudat, adorat, prædicat;
Triplexque mundi machina
Benedicit per sæcula.

[1] Trinity: Sarum, York, Aberdeen, and Hereford Breviaries. Anglo-Saxon Hymnary.

Adsumus et nos cernui
Te adorantes famuli;
Vota precesque supplicum
Hymnis junge cœlestibus.

Unum Te lumen credimus,
Quod et Ter Idem colimus,
Alpha et O quem dicimus
Te laudat omnis spiritus.

Laus Patri sit Ingenito,
Laus Ejus Unigenito,
Laus sit sancto Spiritui,
Trino Deo et Simplici.

AUTHOR UNKNOWN.

Eleventh century, perhaps.

O beata Jerusalem[k].

Translated by Rev. J. ELLERTON.

No. 602. O Jerusalem the blissful.

O beata Jerusalem,
Prædicanda civitas!
Quæ tuis læta triumphas
In supernis civibus,
Innovata Regis amplo
Claritatis stigmate.

[k] At the restoration of a church. Mozarabic Breviary. Neale's Hymni Ecclesiæ.

Fulgidum gestans honorem,
Plena mater filiis,
Pacis almæ gloriosis
Lætabunda finibus,
Rite restaurata clara
Sanctitatis lampade.

Hic tui templi refulget
Sanctior memoria
Jure restaurationis
Lucido fundamine,
Quum decoris pollet acti
Dignitatis sidere.

Te precamur hic adesse,
Conditor sanctissime!
Hicque promptus consecrandis
Sedibus illabere,
Atque Consecrator ipse
Hic adesto jugiter.

Jam templum Tui honoris
Effice nos servulos;
Non caro, non corda nostra
Militent discrimini;
Sed Tuo sacro dicati
Serviamus nomini.

Regis hic altare summi
Sit coruscum lumine;
Sit honore mancipatum,
Sit repletum munere;
Sit beatum, sit serenum,
Sit placens Regi Deo.

Hic Tibi nostrorum alma
Cordium altaria
Consecra, superne Judex,
Innovans nos gratiâ;
Sedibus illapsa donans
De supernis munera.

Ut Tibi per omne sæclum,
Trinitas sanctissima,
Sit honor, immensa virtus,
Et perennis gloria,
Qui Deus in Trinitate
Permanes in sæcula.

AUTHOR UNKNOWN.

Jesu! quadragenariæ[1].

Translated by Rev. J. W. HEWETT.

No. 90. Jesu, our Lenten fast of Thee.

Jesu! quadragenariæ
Dicator abstinentiæ,
Qui ob salutem mentium
Hoc sanxeras jejunium;

Quo Paradiso redderes,
Servatâ parcimoniâ,
Quos inde gastrimargia
Illecebrosa depulit.

[1] Lent, at Lauds: Sarum, York, Hereford, and Aberdeen Breviaries. Anglo-Saxon Hymnary. Some attribute this to S. Hilary of Poitiers. —367.

Adesto nunc Ecclesiæ,
Adesto pœnitentiæ,
Quæ pro suis excessibus
Orat profusis fletibus.

Tu retroacta crimina
Tuâ remitte gratiâ,
Et a futuris adhibe
Custodiam, mitissime!

Ut expiati annuis
Jejuniorum victimis
Tendamus ad Paschalia
Digne colenda gaudia.

Præsta, Pater, per Filium,
Præsta per almum Spiritum,
Cum His per ævum triplici
Unus Deus cognomine.

AUTHOR UNKNOWN.

Eleventh century, perhaps.

Ave, colenda Trinitas![m]

Translated by J. D. CHAMBERS.

No. 158. All hail, adored Trinity!

Ave, colenda Trinitas!
Ave, perennis Unitas!
Pater Deus, Nate Deus!
Et Deus alme Spiritus!

[m] Trinity: Anglo-Saxon Hymnary. Chambers' Psalter.

Hæc Tibi nunc gratuita
Depromimus præconia,
Quæ Tibi sint gratissima,
Et nobis saluberrima.

Te Trinum semper laudamus,
Atque Unum adoramus,
Tuæ dulcis clementiæ
Sentiamus munimina.

O Trinitas! O Unitas!
Adesto supplicantibus;
Et Angelorum laudibus
Admitte quod persolvimus.

AUTHOR UNKNOWN.

Victimæ Paschali laudes[n].

Translated by Miss J. E. LEESON.

No. 131. Christ the Lord is risen to-day.

Victimæ Paschali
laudes immolent Christiani.

Agnus redemit oves;
Christus innocens Patri
reconciliavit
peccatores.

Mors et vita duello
conflixere mirando,
Dux vitæ mortuus
regnat vivus.

[n] Eastertide: Sarum, Hereford, York Missals.

Dic nobis, Maria!
quid vidisti in via?
"Sepulcrum Christi viventis
et gloriam vidi resurgentis,
angelicos testes,
sudarium, et vestes;
surrexit Christus spes mea;
præcedit Suos in Galilea."

Scimus Christum
surrexisse a mortuis vere;
Tu nobis, Victor Rex,
miserere.

Jesu, Salvator[o] *sæculi*[p].

Translated by Rev. J. W. COPELAND.

No. 141. Jesu, the world's redeeming Lord.

Jesu, Salvator sæculi,
Verbum Patris altissimi,
Lux lucis invisibilis,
Custos Tuorum pervigil!

Tu fabricator omnium,
Discretor atque temporum,
Fessa labore corpora
Noctis quiete recrea.

[o] Anglo-Saxon Hymnary: *Redemptor.*
[p] Eastertide: Sarum, York, Hereford, Aberdeen Breviaries. Anglo-Saxon Hymnary.

Ut, dum gravi in corpore
Brevi manemus tempore,
Sic caro nostra dormiat
Ut mens in Christo vigilet.

Te deprecamur supplices,
Ut nos ab hoste liberes,
Ne valeat seducere
Tuo redemptos sanguine.

Quæsumus, Auctor omnium!
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria Tibi, Domine!
Qui surrexisti a mortuis,
Cum Patre, et Sancto Spiritu,
In sempiterna sæcula.

Alleluia, dulce carmen[q].

Translated by Rev. J. M. NEALE.

No. 82. Alleluia! song of sweetness.

Alleluia, dulce carmen,
Vox perennis gaudii,
Alleluia, vox suävis
Est choris cœlestibus,
Quam canunt Dei manentes
In domo per sæcula.

[q] At Septuagesima: Worcester Breviary. Anglo-Saxon Hymnary. Neale's H. Eccl.

Alleluia læta mater
Concinis Jerusalem,
Alleluia vox tuorum
Civium gaudentium:
Exules nos flere cogunt
Babylonis flumina.

Alleluia non meremur
Nunc perenne psallere,
Alleluia nos reatus
Cogit intermittere,
Tempus instat, quo peracta
Lugeamus crimina.

Unde laudando precamur
Te, beata Trinitas!
Ut Tuum nobis videre
Pascha des in æthere,
Quo Tibi læti canamus
Alleluia dulciter.

ABELARD, PETER.

1079—1142. Of the Gallican Church.

O quanta qualia[r].

Translated by Rev. J. M. NEALE.

No. 235. Oh, what the joy and the glory must be.

[r] On Saturdays: Mone.

O quanta qualia
Sunt illa sabbata,
Quæ semper celebrat
Superna Curia;
Quæ fessis requies,
Quæ merces fortibus,
Cum erit Omnia
Deus in omnibus!

Quis Rex, quæ curia,
Quale palatium,
Quæ pax, quæ requies,
Quod illud gaudium?
Hujus participes
Exponant gloriæ,
Si quantum sentiunt
Possint exprimere.

Vere Jerusalem
Est illa civitas,
Cujus pax jugis est
Summa jucunditas,
Ubi non prævenit
Rem desiderium,
Nec desiderio
Minus est præmium.

Ibi molestiis
Finitis omnibus
Securi cantica
Sion cantabimus,

Et juges gratias
De donis gratiæ
Beata referet
Plebs Tibi, Domine!

Illic nec sabbato
Succedit sabbatum,
Perpes lætitia
Sabbatizantium,
Nec ineffabiles
Cessabunt jubili,
Quos decantabimus
Et nos et Angeli.

Nostrum est interim
Mentes erigere,
Et totis patriam
Votis appetere,
Et ad Jerusalem
A Babylonia
Post longa regredi
Tandem exilia.

Perenni Domino
Perpes sit gloria,
Ex quo sunt, per quem sunt,
In quo sunt omnia;
Ex quo sunt, Pater est,
Per quem sunt, Filius,
In quo sunt, Patris et
Filii Spiritus.

S. Bernard.

1091—1153. The great Abbot of Clairvaux. Of the Gallican Church. "The best monk that ever lived." Queller of heresies. Umpire between Kings. A counsellor of Popes. Author of a Crusade. The last of the Fathers. Foremost of the middle-age poets.

Salve caput cruentatum[8].

Translated by Rev. Sir H. Baker.

No. 111. O sacred Head, surrounded.

Salve caput cruentatum,
Totum spinis coronatum,
Conquassatum, vulneratum,
Arundine verberatum,
Facie sputis illita.

Salve, cujus dulcis vultus
Immutatus et incultus
Immutavit suum florem
Totus versus in pallorem,
Quem cœli tremit curia.

Omnis vigor atque viror
Hinc recessit, non admiror,
Mors apparet in aspectu,
Totus pendens in defectu
Attritus ægra macie.

[8] Passiontide. Daniel's Thes. Hymn., vol. i. Trench's Sacred Lat. Poetry. Compare P. Gerhardt's translation, "O Haupt voll Blut und Wunden." This is the last, and finest, part of "Salve mundi."

There is a doubt about the authorship of this hymn.

Sic affectus, sic despectus,
Propter me sic interfectus,
Peccatori tam indigno
Cum amoris in Te signo
Appare clara facie.

In hac Tua passione
Me agnosce, Pastor bone!
Cujus sumpsi mel ex ore,
Haustum lactis ex dulcore,
Præ omnibus deliciis,

Non me reum asperneris,
Nec indignum dedigneris,
Morte Tibi jam vicina
Tuum caput hic inclina,
In meis pausa brachiis.

Tuæ sanctæ Passioni
Me gauderem interponi,
In hac cruce Tecum mori
Præsta crucis amatori,
Sub cruce Tua moriar:

Morti Tuæ jam amaræ
Grates ago, Jesu care;
Qui es clemens, pie Deus,
Fac quod petit Tuus reus,
Ut absque Te non finiar.

Dum me mori est necesse,
Noli mihi tunc deesse;
In tremenda mortis hora
Veni Jesu! absque mora
Tuere me et libera.

Cum me jubes emigrare
Jesu! care! tunc appare,
O amator amplectende
Temet ipsum tunc ostende
In cruce salutifera.

Jesu! dulcis memoria[t].

Translated by Rev. J. M. NEALE, 1851, and Compilers.

No. 177. Jesu! the very thought is sweet.

Translated by Rev. E. CASWALL.

No. 178, Part 1. Jesu, the very thought of Thee.

1 Jesu! dulcis memoria,
Dans vera cordi gaudia;
Sed super mel, et omnia,
Ejus dulcis præsentia.

2 Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei filius.

3 Jesu! spes penitentibus,
Quam pius es petentibus!
Quam bonus Te quærentibus!
Sed quid invenientibus?

[t] At Name of Jesus: Sarum, Aberdeen, Hereford, and Roman Breviaries. Daniel's Thes. Hymn. Migne.

The figures on the left of pp. 119—121 give the verses translated by Dr Neale.

4 Nec lingua valet dicere,
Nec littera exprimere,
Expertus potest credere,
Quid sit Jesum diligere.

Sis Jesu! nostrum gaudium,
Qui es futurus præmium;
Sit nostra in Te gloria
Per cuncta semper sæcula.

Translated by Rev. E. CASWALL.

No. 178, Part 2. O Jesu, King most wonderful.

5 Jesu! Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis.

Quando cor nostrum visitas
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet caritas.

Jesu! dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Jesum omnes agnoscite,
Amorem Ejus poscite,
Jesum ardenter quærite,
Quærendo inardescite.

Te nostra Jesu! vox sonet,
Nostri Te mores exprimant,
Te corda nostra diligant,
Et nunc et in perpetuum.

Translated by Rev. E. CASWALL.

No. 178, Part 3. O Jesu, Thou the beauty art.

Jesu! decus angelicum
In aure dulce canticum,
In ore mel mirificum,
In corde nectar cœlicum.

Qui Te gustant, esuriunt,
Qui bibunt, adhuc sitiunt,
Desiderare nesciunt,
Nisi Jesum, quem diligunt.

O Jesu! mi dulcissime,
Spes suspirantis animæ!
Te quærunt piæ lacrymæ,
Te clamor mentis intimæ.

6 Mane nobiscum Domine,
Et nos illustra lumine,
Pulsâ mentis caligine,
Mundum reple dulcedine.

Jesu! flos matris virginis,
Amor nostræ dulcedinis,
Tibi laus, honor nominis,
Regnum beatitudinis.

Amor, Jesu! dulcissimus[u].

Translated by Rev. E. CASWALL.

No. 189. Jesu, Thy mercies are untold.

Amor, Jesu! dulcissimus,
Et vere suavissimus,
Plus millies gratissimus
Quam dicere sufficimus.

Hoc probat Ejus passio,
Hoc sanguinis effusio,
Per quam nobis redemptio
Datur, et Dei visio.

Jesu! auctor clementiæ,
Totius spes lætitiæ,
Decoris fons et gratiæ,
Veræ cordis deliciæ.

Jesu! mi bone, sentiam
Amoris Tui copiam,
Da mihi per præsentiam
Tuam videre gloriam.

[u] At Prime: Aberdeen Breviary. Part of "Jesu! dulcis memoria." Migne. Mone, vol. i.

Jesu! dulcedo cordium[x].

Translated by Dr RAY PALMER, 1833.

No. 190. Jesu! Thou joy of loving hearts.

Jesu! dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium
Et omne desiderium.

Jesu, spes penitentibus,
Quam pius es petentibus,
Quam bonus Te quærentibus,
Sed quid invenientibus?

Qui Te gustant esuriunt,
Qui bibunt, adhuc sitiunt,
Desiderare nesciunt,
Nisi Jesum quem cupiunt.

Quocunque loco fuero
Mecum Jesum desidero,
Quam lætus cum invenero!
Quam felix cum tenuero!

Mane nobiscum, Domine!
Et nos illustra lumine,
Pulsa noctis caliginem,
Mundum replens dulcedine.

[x] Transfiguration: Paris Breviary. Trench, Wackernagel. Part of "Jesu! dulcis memoria."

Bernard of Morlaix.

—1150—. Of the Gallican Church. Of English birth; of Morlaix in Brittany. A Monk of Clugny. He wrote a poem of 3000 lines on the evil world. As a contrast he describes the glory of heaven.

Hic breve vivitur.

Translated by Rev. J. M. Neale, 1858.

No. 225. Brief life is here our portion.

Hic breve vivitur, hic breve plangitur, hic breve fletur;
Non breve vivere, non breve plangere, retribuetur.

O retributio! stat brevis actio, vita perennis;
O retributio! cœlica mansio stat lue plenis.

Sunt modo prælia, postmodo præmia. Qualia? Plena;
Plena refectio, nullaque passio, nullaque pœna.

Spe modo vivitur, et Sion angitur a Babylone[y],
Nunc tribulatio; tunc recreatio, sceptra, coronæ.

Qui modo creditur, Ipse videbitur, atque scietur;
Ipse videntibus atque scientibus attribuetur.

Mane videbitur, umbra fugabitur, ordo patebit;
Mane nitens erit, et bona qui gerit, ille nitebit;

Pars mea, Rex meus, in proprio Deus ipse decore
Visus amabitur, atque videbitur Auctor in ore.

O bona patria, num tua gaudia teque videbo?
O bona patria, num tua præmia plena tenebo?

Dic mihi, flagito; verbaque reddito, dicque, Videbis;
Spem solidam gero, remne tenens ero? dic, Retinebis.

[y] Dr Neale's edition of the Rhythm.

Hora novissima[x].

Translated by Rev. J. M. NEALE.

No. 226. The world is very evil.

Hora novissima, tempora pessima sunt, vigilemus!
Ecce! minaciter imminet Arbiter ille supremus.
Imminet, imminet, ut mala terminet, æqua coronet,
Recta remuneret, anxia liberet, æthera donet.

Curre, Vir optime, lubrica reprime, præfer honesta,
Fletibus angere, flendo merebere cœlica festa.
Luce replebere jam sine vespere, jam sine luna,
Lux nova, lux ea, lux erit aurea, lux erit una.

Patria splendida, terraque florida, libera spinis,
Danda fidelibus est ibi civibus, hic peregrinis.
Tunc erit omnibus inspicientibus ora Tonantis
Summa potentia, plena scientia, pax pia sanctis.

O sacra potio, sacra refectio, visio pacis,
Mentis et unctio, nullaque mentio ventris edacis!
Hac homo nititur, ambulat, utitur, ergo fruetur;
Pax rata, pax ea, spe modo, postea re capietur.

[x] Part of the Rhythm.

O bona patria[a].

Translated by Rev. J. M. NEALE, 1851.

No. 227. For thee, O dear, dear country.

O bona patria! lumina sobria te speculantur,
Ad tua nomina sobria lumina collacrymantur,
Est tua mentio pectoris unctio, cura doloris,
Concipientibus æthera mentibus ignis amoris.

[a] Neale's Rhythm. Trench.

Tu locus unicus, illeque cœlicus, es Paradisus,
Non ibi lacryma, sed placidissima gaudia, risus.
Lux tua, mors crucis atque caro Ducis est crucifixi;
Laus, benedictio, conjubilatio, personat Ipsi.

* * * * *

Sunt radiantia jaspide mœnia, clara pyropo.

Hinc tibi sardius, inde topazius, hinc amethystus;
Est tua fabrica concio cœlica, gemmaque Christus.

Tu sine littore, tu sine tempore, fons, modo rivus,
Dulce bonis sapis, estque tibi lapis undique vivus.
Ipse tuus Deus est lapis aureus, est tibi murus.

* * * * *

Est tibi laurea, dos datur aurea, sponsa decora,
Primaque Principis oscula suscipis, inspicis ora.

Urbs Sion aurea[b].

Translated by Rev. J. M. NEALE, 1851.

No. 228. Jerusalem the golden.

Urbs Sion aurea, patria lactea, cive decora,
Omne cor obruis, omnibus obstruis et cor et ora,
Nescio, nescio, quæ jubilatio, lux tibi qualis,
Quam socialia gaudia, gloria quam specialis.

Stant Sion atria conjubilantia, martyre plena,
Cive micantia, Principe stantia, luce serena;
Est tibi pascua, mitibus afflua, præstita sanctis;
Regis ibi thronus, agminis et sonus est epulantis.
Gens Duce splendida, concio candida vestibus albis.

[b] Neale's Rhythm. Trench's Sacred Latin Poetry.

Adam of S. Victor.

1100—1177. Of the Gallican or French Church. A monk of the S. Victor monastery.

Heri mundus exultavit[c].

Translated by Rev. J. M. Neale, 1851.

No. 64. Yesterday, with exultation.

Heri mundus exultavit
Et exultans celebravit
Christi natalitia;
Heri chorus Angelorum
Prosequutus est cœlorum
Regem cum lætitia.

Protomartyr et Levita
Clarus fide, clarus vita,
Clarus et miraculis,
Sub hac luce triumphavit
Et triumphans insultavit
Stephanus incredulis.

Agonista! nulli cede,
Certa certus de mercede
Persevera, Stephane;
Insta falsis testibus;
Confuta sermonibus
Synagogam Satanæ.

[c] S. Stephen's day: Paris Missal. Wrangham's Adam of S. Victor. Daniel, Trench.

Testis tuus est in cœlis,
Testis verax et fidelis,
Testis innocentiæ;
Nomen habes Coronati,
Te tormenta decet pati
Pro corona gloriæ.

Pro corona non marcenti
Perfer brevis vim tormenti,
Te manet victoria.
Tibi fiet mors natalis,
Tibi pœna terminalis
Dat vitæ primordia.

Plenus sancto Spiritu
Penetrat intuitu
Stephanus cœlestia.
Videns Dei gloriam
Crescit ad victoriam,
Suspirat ad præmia.

En! a dextris Dei stantem,
Jesum, pro te dimicantem
Stephane! considera.
Tibi cœlos reserari,
Tibi Christum revelari,
Clama voce libera.

Ne peccatum statuatur
His, a quibus lapidatur,
Genu ponit et precatur
Condolens insaniæ;

In Christo sic obdormivit
Qui Christo sic obedivit,
Et cum Christo semper vivit
Martyrum Primitiæ.

Jucundare, plebs fidelis[d].

Translated by R. CAMPBELL, 1850.

No. 434. Come, pure hearts, in sweetest measures.

[Jucundare, plebs fidelis,
Cujus Pater est in cœlis,
Recolens Ezechielis
Prophetæ præconia.
Est Johannes testis ipsi
Scribens in Apocalypsi,
"Vere vidi vere scripsi
Vera testimonia."

Formæ formant figurarum
Formas Evangelistarum,
Quorum imber doctrinarum
Stillat in Ecclesia.
Hi sunt Marcus et Matthæus
Lucas et quem Zebedæus
Pater misit Tibi, Deus!
Dum laxaret retia.

[d] Feast of Evangelists: York and Paris Missals. Daniel.

Quatuor describunt isti
Quadriformes actus Christi,
Et figurat, ut audisti,
Quisque suam formulam[e].
Natus homo declaratur,
Vitulus sacrificatur,
Leo mortem deprædatur,
Et ascendit aquila.]

Paradisus his rigatur,
Viret floret fœcundatur,
His abundat, his lætatur
Quatuor fluminibus.
Fons est Christus, hi sunt rivi,
Fons est altus, hi proclivi,
Ut saporem fontis vivi
Ministrent fidelibus.

Horum rivo debriatis
Sitis crescat caritatis,
Ut de fonte Deitatis
Satiemur plenius.
Horum trahat nos doctrina
Vitiorum de sentina,
Sicque ducat ad divina
Ab imo superius.

[e] "Sua formula"—Wrangham.

The first verse of Campbell's hymn is a translation of the verse beginning "Plausu chorus" on p. 132.

Stolâ regni laureatus[f].

Translated by Rev. JACKSON MASON, altered by the Compilers.

No. 620. In royal robes of splendour.

Stolâ regni laureatus
Summi Regis est senatus,
Cœtus Apostolicus.
Cuï psallant mens et ora,
Mentis mundæ vox sonora,
Hymnus est angelicus.

Hic est ordo mundi decus,
Omnis carnis Judex æquus,
Novæ petra gratiæ,
Ab æterno præelectus,
Cujus floret Architectus
Ad culmen Ecclesiæ.

Hi præclari Nazarei
Bella crucis et tropæi
Mundo narrant gloriam,
Sic dispensant verbum Dei,
Quod nox nocti, lux diei,
Indicant scientiam.

Onus leve, jugum mite
Proponentes, semen vitæ
Mundi spargunt terminis;
Germen promit terra culta,
Fœneratur fruge multa
Fides Dei-hominis.

[f] Feast of Apostles: Wrangham's Adam of S. Victor.

Hi sunt templi fundamentum,
Vivus lapis et cæmentum
Ligans ædificium;
Hi sunt portæ civitatis,
Hi compago unitatis
Israel et gentium.

Horum nutu cedat error,
Crescat fides, absit terror
Finalis sententiæ.
Ut soluti a delictis
Sociemur benedictis
Ad tribunal gloriæ.

Translated by Rev. JACKSON MASON.

No. 621. Come sing, ye choirs exultant[g].

Plausu chorus lætabundo,
Hos attollat per quos mundo
Sonant Evangelia;
Voce quorum salus fluxit,
Nox præcessit et illuxit
Sol illustrans omnia.

Curam agens Sui gregis
Pastor bonus, Auctor legis
Quatuor instituit;
Quadri orbis ad medelam
Formam juris et cautelam
Per quos scribi voluit.

[g] Feast of Evangelists: York Missal. Wrangham. Daniel, Thesaurus Hymn., vol. ii.

Some question the ascription of this hymn to Adam of S. Victor.

Circa thema generale
Habet quisque speciale
Sibi privilegium;
Quos designat in Propheta
Forma pictus subdiscreta
Vultus animalium.

His quadrigis deportatur
Mundo Deus, sublimatur
Istis Arca vectibus,
Paradisi hæc fluenta
Nova fluunt sacramenta
Quæ irrorant gentibus.

Non est domus ruitura
Hac subnixa quadratura,
Hæc est domus Domini;
Glorietur in hac domo
Qua beatus vivit homo
Deus junctus homini.

Unknown Authors.

The authors, and dates, of the following hymns are unknown. They are probably of the twelfth and thirteenth centuries.

O filii et filiæ[h].

Translated by Rev. J. M. Neale, 1851.

No. 130. O sons and daughters, let us sing.

Alleluia! Alleluia! Alleluia!
O filii et filiæ,

[h] Eastertide. Missals.

Rex cœlestis, Rex gloriæ,
Morte surrexit hodie.
Alleluia.

Mane primo Sabbati
Ad ostium monumenti
Accesserunt discipuli.
Alleluia.

In albis sedens Angelus
Respondit mulieribus,
Quia "Surrexit Dominus[1]."
Alleluia.

Discipulis adstantibus
In medio stetit Christus
Dicens "Pax vobis omnibus."
Alleluia.

Postquam audivit Didymus
Quia surrexerat Jesus,
Remansit fide dubius.
Alleluia.

"Vide, Thoma, vide latus,
Vide pedes, vide manus,
Noli esse incredulus."
Alleluia.

Quando Thomas Christi latus
Pedes vidit atque manus,
Dixit "Tu es Deus meus."
Alleluia.

1 "In Galilæâ est Dominus" others read. Some assign this to the 17th century.

Beati qui non viderunt,
Et firmiter crediderunt,
Vitam æternam habebunt.
Alleluia.

In hoc festo sanctissimo
Sit laus et jubilatio;
Benedicamus Domino.
Alleluia.

Veni, Veni, Emmanuel[k].

Translated by Rev. J. M. Neale.

No. 49. O come, O come, Emmanuel.

Veni, Veni, Emmanuel!
Captivum solve Israel!
Qui gemit in exilio,
Privatus Dei filio.
Gaude! Gaude! Emmanuel
Nascetur pro te, Israel.

Veni, O Jesse virgula!
Ex hostis Tuos ungulâ,
De specu Tuos Tartari
Educ, et antro barathri.
Gaude! Gaude! Emmanuel
Nascetur pro te, Israel.

Veni, Veni, O Oriens!
Solari nos adveniens,
Noctis depelle nebulas,
Dirasque noctis tenebras.
Gaude! Gaude! Emmanuel
Nascetur pro te, Israel.

[k] Advent: Paris Missal. Daniel.

Veni, Clavis Davidica!
Regna reclude cœlica,
Fac iter tutum superum,
Et claude vias inferum.
Gaude! Gaude! Emmanuel
Nascetur pro te, Israel.

Veni, Veni, Adonai!
Qui populo in Sinai
Legem dedisti vertice
In majestate gloriæ.
Gaude! Gaude! Emmanuel
Nascetur pro te, Israel.

The Antiphons from which the Hymn is taken are[1]:

O Emmanuel! Rex et Legifer noster, Expectatio gentium, et desideratus earum, Veni ad salvandum nos, Domine Deus noster!

O Radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur, Veni ad redimendum nos, Jam noli tardare.

[1] See Sarum and other Breviaries of the early Anglican Church: in Advent.

O Oriens! Splendor lucis æternæ, et Sol justitiæ! Veni et illumina sedentes in tenebris et umbra noctis.

O Clavis David, et Sceptrum domus Israel! qui aperis et nemo claudit, claudis et nemo aperit, Veni et educ vinctum de domo carceris sedentem in tenebris et umbra noctis.

O Adonai! et Dux domus Israel, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti, Veni ad redimendum nos in brachio intento [m].

[m] *Extento*, others.

In Church Hymns, No. 74 is taken from the seven Antiphons; the two others are—

O Sapientia, quæ ex ore Altissimi prodisti attingens a fine usque ad finem,
fortiter suaviterque disponens omnia: Veni ad docendum nos viam
prudentiæ.

O Rex gentium, et desideratus earum, Lapisque angularis qui facis utraque
unum: Veni, et salva hominem, quem de limo formasti.

AUTHOR UNKNOWN.

Salvator mundi Domine[n].

Translated by Rev. W. J. COPELAND, 1848.

No. 63. O Saviour, Lord, to Thee we pray.

Salvator mundi Domine,
 Qui nos salvasti hodie,
In hac nocte nos protege,
 Et salva omni tempore.

Adesto nunc propitius
 Et parce supplicantibus,
Tu dele nostra crimina,
 Tu tenebras illumina.

Ne mentem somnus opprimat
 Nec hostis nos surripiat,
Nec ullis caro, petimus,
 Commaculetur sordibus.

Te, Reformator sensuum,
 Votis precamur cordium,
Ut puri castis mentibus
 Surgamus a cubilibus.

[n] Christmas: Sarum, Hereford, York, and Aberdeen Breviaries.

AUTHOR UNKNOWN.

O beata beatorum[o].

Translated by Rev. J. M. NEALE.

No. 440. Blessèd feasts of blessèd Martyrs.

O beata beatorum
Martyrum certamina[p],
O devote recolenda
Victorum sollemnia[q]!

Digni dignis fulgent signis
Et florent virtutibus,
Illos semper condecenter
Veneremur laudibus.

Fide, voto, corde toto
Adhæserunt Domino,
Et invicti sunt addicti
Atroci martyrio.

Carcerati, trucidati,
Tormentorum genera,
Igne læsi, ferro cæsi,
Pertulerunt plurima.

Dum sic torti cedunt morti
Carnis per interitum,
Ut electi, sunt adepti
Beatorum præmium.

[o] Feast of Martyrs: Mone. Magdeburg Missal.
[p] *Sollemnia* some. [q] *Certamina* some.

Per contemptum mundanorum
Et per bella fortia
Meruerunt Angelorum
Victores consortia.

Ergo facti cohæredes
Christo in cœlestibus
Apud Ipsum vota nostra
Promovete precibus.

Ut post finem hujus vitæ
Et post transitoria
In perenni mereamur
Exultare gloriâ.

S. Thomas Aquinas.

1224—1274. Of the Italian or Roman-Catholic Church. A Dominican friar, called "The Angelic Doctor." A great scholar. Founder of the Thomists against the Scotists.

Pange, lingua, gloriosi corporis mysterium[r].

Translated by Rev. E. Caswall, Rev. J. M. Neale and the Compilers.

No. 309. Now, my tongue, the mystery telling.

Pange, lingua, gloriosi corporis mysterium
Sanguinisque pretiosi, quem, in mundi pretium,
Fructus ventris generosi, Rex effudit gentium.

[r] Feast of Corpus Christi: Sarum, Hereford, York, Aberdeen, and Paris Breviaries. Daniel.

Nobis datus, nobis natus ex intacta virgine,
Et in mundo conservatus[s], sparso verbi semine,
Sui moras incolatûs miro clausit ordine.

In supremæ nocte cænæ recumbens cum fratribus,
Observata lege plene cibis in legalibus,
Cibum turbæ duodenæ Se dat Suis manibus.

Verbum caro panem verum verbo carnem efficit,
Fitque sanguis Christi merum; et, si sensus deficit,
Ad firmandum cor sincerum sola fides sufficit.

Part 2. Therefore we before Him bending.

Tantum ergo sacramentum veneremur cernui,
Et antiquum documentum novo cedat ritui,
Præstet fides supplementum sensuum defectui.

Genitori Genitoque laus et jubilatio,
Salus, honor, virtus quoque sit, et benedictio,
Procedenti ab utroque compar sit laudatio.

[s] *Conversatus*, Sarum and York Breviaries.

Ecce! panis Angelorum[t].

Translated by the Compilers of H. A. & M.

No. 310. Lo! the Angels' Food is given.

Ecce! panis Angelorum
Factus cibus viatorum,
Vere panis filiorum
Non mittendus canibus.

[t] For Corpus Christi day: Part of "Lauda Sion." A Prosa. Sarum, Hereford, and York Missals.

In figuris præsignatur,
Cum Isaac immolatur;
Agnus Paschæ deputatur;
Datur manna Patribus.

Bone Pastor! Panis vere
Jesu! nostri miserere,
Tu nos pasce, nos tuere,
Tu nos bona fac videre
In terra viventium.

Tu, qui cuncta scis, et vales,
Qui nos pascis hic mortales,
Tuos ibi commensales,
Coheredes, et sodales
Fac sanctorum civium.

Verbum supernum prodiens, nec Patris[u].

Translated by Rev. J. M. Neale.

No. 311. The Heavenly Word proceeding forth.

Verbum supernum prodiens,
Nec Patris linquens dexteram,
Ad opus Suum exiens
Venit ad vitæ vesperam.

[u] Feast of Corpus Christi: Sarum, Hereford, Aberdeen, and York Breviaries.

Compare ὁ *συναΐδιος* λόγος, by Sergius, Patriarch of Constantinople in the seventh century. In the *ἀκάθιστος ὕμνος*: see Horologion.

In mortem a discipulo
Suis tradendus æmulis,
Prius in vitæ ferculo
Se tradidit discipulis.

Quibus sub binâ specie
Carnem dedit et sanguinem,
Ut duplicis substantiæ
Totum cibaret hominem.

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.

O salutaris Hostia.

Translated by Rev. E. CASWALL.

Part 2. O Saving Victim!

O salutaris Hostia!
Quæ cœli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.

Uni Trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patriâ.

Adoro Te, devote, latens Deitas![x]

Translated by Bishop WOODFORD, 1852.

No. 312. Thee we adore, O hidden Saviour.

Adoro Te, devote, latens Deitas[y]!
Quæ sub his figuris vere latitas,
Tibi se cor meum totum subjicit,
Quia Te contemplans totum deficit.

O memoriale mortis Domini,
Panis vivus, vitam præstans homini,
Præsta meæ menti de Te vivere,
Et Te illi semper dulce sapere.

Pie Pellicane, Jesu Domine!
Me immundum munda Tuo sanguine,
Fac me in Te semper pie credere,
In Te spem habere, Te diligere.

Jesu! quem velatum nunc aspicio,
Oro, fiat illud quod tam sitio,
Ut Te revelata cernens facie
Visu sim beatus Tuæ gloriæ.

[x] Holy Communion: Roman Breviary. Missals. Daniel, Mone, Roth.

[y] Some have *Veritas.*

THOMAS OF CELANO[z].

—1275. Of the Italian Church. A Franciscan monk. A friend of S. Francis of Assisi, and writer of his life.

Translated by Sir WALTER SCOTT, 1805.

No. 206. That day of wrath, that dreadful day.

Translated by Rev. Dr IRONS, 1848.

No. 398. Day of wrath, O day of mourning.

Dies iræ, dies illa,
Solvet sæclum in favilla,
Teste David cum Sibilla[a].

Quantus tremor est futurus
Quando Judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulcra regionum
Coget omnes ante thronum.

Mors stupebit, et Natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur
Unde mundus judicetur.

[z] Burial of the Dead: Sarum, Paris, and Roman Missals.
[a] A later change is
"Crucis expandens vexilla."

Judex ergo cum sedebit,
Quidquid latèt apparebit,
Nil inultum remanebit.

Quid sum miser tunc dicturus,
Quem patronum rogaturus?
Dum vix justus sit securus.

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, Fons pietatis!

Recordare, Jesu pie!
Quod sum causa Tuæ viæ,
Ne me perdas illa die.

Quærens me sedisti lassus,
Redemisti crucem passus;
Tantus labor non sìt cassus.

Juste Judex ultionis!
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus,
Culpâ rubet vultus meus,
Supplicanti parce, Deus!

Peccatricem absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ,
Sed Tu bone! fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis;
Gere curam mei finis.

Lacrymosa dies illa,
Quâ resurget ex favilla
Tanquam ignis ex scintilla

Judicandus homo reus;
Nobis ergo parce, Deus!
Pie Jesu Domine!
Dona nobis requiem.

S. BONAVENTURA.

1221—1274. Of the Italian Church. A Cardinal. The Seraphic Doctor. He gave the Bible to the poor.

In passione Domini[b].

Translated by Rev. F. OAKELEY, 1841.

No. 105. In the Lord's atoning grief.

In passione Domini,
Qua datur salus homini,
Sit nostrum refrigerium
Et cordis desiderium;

[b] Passiontide: Sarum Breviary.

Portemus in memoria
Et pœnas et opprobria,
Christi coronam spineam,
Crucem, clavos, et lanceam,

Et plagas sacratissimas
Omni laude dignissimas,
Acetum, fel, arundinem,
Mortis amaritudinem.

Hæc omnia nos satient,
Et dulciter inebrient,
Nos repleant virtutibus
Et gloriosis fructibus.

Te crucifixum colimus,
Et toto corde poscimus,
Ut nos sanctorum cœtibus
Conjungas in cœlestibus.

Laus, honor, Christo vendito
Et sine causa prodito,
Passo mortem pro populo
In aspero patibulo.

Jacoponus or James de Benedictis.

—1306. Of the Church of Italy. A Franciscan monk. A "memorable man," much persecuted. "He became a fool for Christ's sake."

Stabat Mater dolorosa[c].

Translated by Rev. E. CASWALL, 1849.

No. 117. At the Cross her station keeping.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
 Dum pendebat Filius.
Cujus animam gementem
Contristatam et dolentem
 Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
 Mater Unigeniti!
Quæ mærebat et dolebat,
Pia mater, dum videbat
 Nati pœnas inclyti.

Quis est homo qui non fleret,
Christi matrem si videret
 In tanto supplicio?
Quis posset non contristari
Piam matrem contemplari
 Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis
 Et flagellis subditum;
Vidit suum dulcem Natum
Morientem desolatum,
 Dum emisit spiritum.

[c] Good Friday: a Sequence. Mainz, Breslau, and Paris Missals. This has been ascribed to Pope Innocent III.

Eia[d]! Jesu, fons amoris!
Me sentire vim doloris
Fac, ut Tecum lugeam;
Fac ut ardeat cor meum
In amando Christum Deum,
Ut Illi complaceam.

[d] *Mater*, in Roman Missal.

AUTHOR UNKNOWN.

Perhaps the unknown writer of Hymn 134 knew the following.

Surrexit Christus hodie[e].

Translator unknown.

No. 134. Jesus Christ is risen to-day.

Surrexit Christus hodie,
Humano pro solamine,
Alleluia.

Mortem qui passus corpore
Miserrimo pro homine.
Alleluia.

Paschali pleno gaudio
Benedicamus Domino.
Alleluia.

Laudetur sancta Trinitas,
Deo dicamus gratias.
Alleluia.

[e] Easter: Mone, Daniel.

Vox clarescat, mens purgetur[f].

Translated by D. T. MORGAN.

No. 159. With hearts renewed and cleansed from guilt of sin.

Vox clarescat, mens purgetur,
Homo totus æmuletur,
Dulci voce confirmetur
 Pura conscientia;
Patri, Proli, jubilemus,
Pneuma sanctum prædicemus,
Unam laudem Tribus demus,
 Quos unit essentia.

Pater creans increatus,
Nascens, ab æterno Natus,
Amor, ab His derivatus,
 Sunt una substantia;
Tres personæ Trinitatis,
Unum Esse Deitatis,
Sunt ejusdem majestatis
 Et idem per omnia.

Distinguuntur Tres Personæ
Quævis Sua notione,
Non humana ratione
 Discernuntur talia;
Pater, Proles, et Spiramen,
Opem ferant et juvamen
Nobis reis, et levamen
 A peccati sarcinâ.

[f] Trinity: Daniel, vol. v. Saintes Missal.

AUTHOR UNKNOWN.

Fourteenth century.

Quisquis valet numerare [g].

Translated by Rev. T. B. POLLOCK.

Compare "Hymnal Noted," 99.

No. 619. Who the multitudes can number.

Quisquis valet numerare
 Beatorum numerum,
Horum poterit pensare
 Sempiternum gaudium,
Quod meruerunt intrare
 Mundi post exilium.

De valle plorationis
 Erepti feliciter
Annos jam afflictionis
 Cogitantes dulciter
Omnis consummationis
 Finem vident jugiter.

Suum cernunt temptatorem
 In pœnis perpetuo,
Suum pium Salvatorem
 Collaudant in jubilo,
Quem et remuneratorem
 Sentiunt in præmio.

[g] Mone's Hymni Latini Medii Ævi.

Nunc per speculum videmus
Umbris et ænigmate,
Tunc ut noti cognoscemus
Pure, nude, lucide,
Clarum visum nam figemus
En! in lumen gloriæ.

Personarum Trinitatem
Clare speculabimur,
Essentiæ unitatem
Nude contemplabimur,
Unitatem Trinitatem
In Uno mirabimur.

Jam, homo, noli timere
Quæcunque gravamina,
Per hæc vales obtinere
Tam immensa gaudia,
Lucisque lucem videre,
Per æterna sæcula.

Vitæ Dator, summe Parens!
Tibi benedictio;
Sit laus, decus semper clarens
Semper Tuo Filio;
Sit et honor fine carens
Inclyto Paraclito.

Author unknown.

En! dies est dominica[h].

Translated by Rev. J. M. Neale, 1851.

No. 35. Again the Lord's own day is here.

En! dies est dominica
Summo cultu dignissima
Ob octavam dominicæ
Resurrectionis sacræ.

Christi nam resurrectio
Nostra scitur provectio,
Quotquot in Ipsum credimus
Cum Ipso resurreximus.

In Ipso sumus singuli
Facti superditissimi,
Sunt sua quæque propria
Nobis facta communia.

Claritas, perpetuitas,
Beata immortalitas,
Gaudia, pax, deliciæ,
Ex Ejus nobis munere.

Tibi factori temporum,
Qui vera quies mentium,
Sit laus, honor, et gloria
Hac die et in sæcula.

[h] For Sunday: Mone.

HYMNS OF THE FIFTEENTH OR SIXTEENTH CENTURY.

Fifteenth century.

Qu.? THOMAS À KEMPIS, 1379—1471.

Jerusalem luminosa[1].

Translated by Rev. J. M. NEALE.

No. 232. Light's abode, celestial Salem.

Jerusalem luminosa,
Veræ pacis visio,
Felix nimis ac formosa,
Summi Regis mansio,
De te O quam gloriosa
Dicta sunt a sæculo!

In te jugiter jocundum
Alleluia canitur,
Sollemne ac lætabundum
Semper festum agitur,
Totum sanctum, totum mundum,
In te quicquid cernitur.

In te nunquam nubilata
Aëris temperies,
Sole Solis illustrata
Semper est meridies,
In te non nox fessis grata
Nec labor nec inquies.

[1] Mone. Compare 396, a seventh-century Hymn, "Urbs beata Hierusalem," page 73.

O quam vere gloriosum
Eris, corpus fragile,
Cum fueris tam formosum,
Forte, sanum, agile,
Liberum, voluptuosum,
In ævum durabile.

Nunc libenter ac ferventer
Laborum fer onera,
Habeas ut "evidenter[k]"
Dona tam magnifica,
Doterisque luculenter
Gloriâ perpetuâ.

Æterne glorificata
Sit beata Trinitas,
A qua cœlestis fundata[l]
Jerusalem civitas,
In qua sibi frequentata
Sit laudis immensitas.

[k] *Condecenter* in Hymnal Noted.
[l] *Fundatur* in Hymnal Noted.

AUTHOR UNKNOWN.

O amor quam exstaticus[m].

Translated by Rev. J. M. NEALE.

No. 173. O love, how deep! how broad! how high!

O amor quam exstaticus!
Quam effluens, quam nimius!
Qui Deum Dei Filium
Unum fecit mortalium!

[m] From a Carlsruhe MS.: Mone. Taken from "Apparuit benignitas," the fifth line of which is the first of this.

Non invisit nos Angelo,
Seu supremo seu infimo,
Carnis assumens pallium
Venit ad nos per Se Ipsum.

Nobis baptisma suscipit,
Nobis jejunans esurit,
Nobis et Satan Hunc tentat,
Nobis tentantem superat.

Nobis orat et prædicat,
Pro nobis cuncta factitat,
Verbis, signis, et actibus,
Nos quærens, non Se, penitus.

Pro nobis comprehenditur,
Flagellatur, conspuitur,
Crucis perfert patibulum,
Pro nobis tradit spiritum.

Nobis surgit a mortuis,
Nobis Se transfert superis,
Nobis Suum dat Spiritum,
In robur, in solatium.

Deo Patri sit gloria,
Per infinita sæcula,
Cujus amore nimio
Salvi sumus in Filio.

Author and Date unknown.

Gloriosi Salvatoris[n].

Translated by Rev. J. M. Neale.

No. 179. To the Name of our Salvation.

Gloriosi Salvatoris
Nominis præconia,
Quæ in corde Genitoris
Latent ante sæcula,
Mater, cœli plena roris,
Pandit nunc Ecclesia.

Nomen dulce, nomen gratum,
Nomen ineffabile,
Dulcis Jesus appellatum,
Nomen delectabile,
Laxat pœnas et reatum,
Nomen est amabile.

Hoc est nomen adorandum,
Nomen summæ gloriæ,
Nomen semper meditandum
In valle miseriæ,
Nomen digne venerandum
Supernorum curiæ.

Nomen istud prædicatum
Melos est auditui;

[n] The Holy Name of Jesus; kept in ancient times on 6th Aug., from 1500 on the 7th Aug. (The 2nd S. in Epiphany is a modern Roman change.) Liége Breviary. Neale's Hymni Eccl., Daniel's Thes. Hymnol.

Nomen istud invocatum
Dulce mel est gustui;
Jubilus est cogitatum
Spiritali visui.

Hoc est nomen exaltatum
Jure super omnia;
Nomen mire formidatum,
Effugans dæmonia;
Ad salutem nobis datum
Divinâ clementiâ.

Nomen ergo tam beatum
Veneremur cernui;
Sit in corde sic formatum
Quod non potest erui;
Ut in cœlis, Potestatum
Copulemur cœtui.

Attolle paulum lumina[o].

Translated by Rev. J. M. NEALE.

No. 104. O sinner, lift the eye of faith.

Attolle paulum lumina
Peccator, atque disce
Quantum malum sint crimina,
Et tandem resipisce;
Crucifixum aspice;
Leges in hoc codice
Quod proderit scivisse.

[o] Hours of the Passion: Neale's Hymni Eccl. Daniel.

Caput tristes aculei
 Spinarum pupugerunt,
Manus pedesque ferrei
 Clavi perforaverunt,
 Et in membra cætera,
 Fœde nimis, barbara
Flagella sævierunt.

Cum tantus dolor atterat
 Hæc membra delicata,
Magis cor Ejus vulnerat
 Mens hominum ingrata;
 O dirum supplicium!
 Quo Mariæ Filium
Excruciant peccata.

Nemo dolorem pertulit
 Isti parem dolori
Quem crucifixo intulit
 Judæus Salvatori.
 Per incredibilia
 Voluit supplicia
Pro nobis Christus mori.

O homo nunc considera
 Quæ damna sint peccati;
Pro quo curando, vulnera
 Tot Christus debet pati;
 Absque hoc auxilio
 Igne nos perpetuo
Essemus concremati[p].

[p] *condemnati*, Daniel.

O fuge ergo crimina,
Peccator, fuge mortem;
Inferni fuge limina,
Et damnatorum sortem;
Age Christo gratias,
Ut æternæ facias
Te vitæ sic consortem.

Dignare me, O Jesu![q]

Translated by Rev. Sir H. W. BAKER.

No. 182. Jesu! grant me this, I pray.

Dignare me, O Jesu! rogo Te,
In cordis vulnere abscondere,
Permitte me hic vivere,
In Tuo latere quiescere.

Si præparet dæmon insidias,
Et mundus offerat divitias,
In Tuo corde tutus sum,
In Tuo latere securus sum.

Fallacior si caro lubricis
Mentem exagitet blanditiis,
Nil metuo, hic tutus sum,
Est meum latus hoc refugium.

Si oculos claudat fatalis sors,
Et vitam terminet feralis mors,
O Jesu! ne dimitte me,
Da Tuo moriar in latere.

[q] Daniel.

O esca viatorum[r].

Translated by the Compilers of Hymns A. and M.

No. 314. O Food that weary pilgrims love.

O esca viatorum,
O panis Angelorum,
O manna cœlitum!
Esurientes ciba,
Dulcedine non priva
Cor Te quærentium!

O lympha, fons amoris
Qui puro Salvatoris
E corde profluis,
Te sitientes pota,
Hæc sola nostra vota,
His una sufficis.

O Jesu! Tuum vultum
Quem colimus occultum
Sub panis specie,
Fac ut, remoto velo,
Aperta nos in cœlo
Cernamus acie.

[r] Holy Communion: Daniel.

Quæ dixit, egit, pertulit[s].

Translated by Rev. E. CASWALL, 1849.

No. 66. The life, which God's incarnate Word.

Quæ dixit, egit, pertulit
Verbum Dei factum caro

[s] S. John the Evangelist's day: Cluniac Brev., 1686.

Scriptis viri cœlestibus
Tres illa mundo nuntiant.

Sublimis omnes transvolat
Et, raptus ad sedem Patris,
Quod est apud Deum Deus
Verbum Johannes prædicat.

Christi recumbens in sinu
His haurit alter fontibus,
His et fluentis ebrius
Eructat orbi quod bibit.

Quas e beato pectore
Flammas amoris concipit,
Vox hinc amorem personat,
Spirant amorem paginæ.
Qui natus es, etc.

Cedant justi signa luctus[t].

Translated by Compilers.

No. 501. Far be sorrow, tears, and sighing.

Cedant justi signa luctus;
Cessat metus, cedunt fluctus;
Moses mare superat,
Israelem liberat.
Vita mortem morte stravit,
Agnus sanguine nos lavit,
Induens nos gloria.

[t] At Easter. Neale's Hymni Eccl., p. 148. Daniel, ii. Perhaps of 14th century.

En! abyssi claustra tonant,
Et catenæ tractæ sonant;
 Turba Patrum cœlica
 Evolat ad gaudia.
Lytrum Deus-Homo pendit;
Dumque cœlum nunc ascendit
 Ejus est victoria.

Surgit Christus e sepulchro,
Solo Deitatis fulcro
 Nixus, dum humanitas
 Superat miserias,
Ut nos surgeremus rei
In humilitate Dei;
 Nobis est victoria.

Frustra victus Orcus frendet;
Sol salutis nobis splendet,
 Liberi sunt liberi;
 Servitus diaboli,
Laqueus nunc est confractus,
Jam triumphus est peractus;
 Surgite ad præmia.

OFFICE BOOKS FOR HOLY COMMUNION.

LARGE portions of our present "Order for Holy Communion" are derived from Eastern Liturgies, especially from the "Euchologion" of the Greek Church. This contains four Hymns, the "Trisagion" ("O Lord most Holy, O Lord most Mighty" etc. retained in our Burial Service); the "Cherubic"; the "Triumphal" or Ter-Sanctus ("Holy, Holy, Holy, Lord God of Hosts"); and the "Angelic Hymn," or "Gloria in excelsis" ("Glory be to God on high"). We retain the last two in our service.

In the early British and Irish Church, the Brito-Celtic Church, the Liturgies used were derived from the East, Ephesus: as were those of Early France and Spain, the Gallican and Mozarabic. These were quite independent of Rome.

When, in 597 A.D., S. Augustine came to convert the heathen Anglo-Saxons, he brought the Roman Liturgy. By degrees this form was altered by the more ancient British Liturgies, and began to prevail in England, Scotland, and Ireland, different parts of these countries having their peculiar "Uses." The chief office books then were,

The Sacramentary, or the portions said by the celebrating Priest.

The Evangelarium, containing the Gospels.

The Epistolarium, or Book of the Epistles.

The Graduale, the musical portion sung by the choir, or joined in by the congregation.

These were collected about the eleventh century into a single volume, which our ancestors called a "Missal." Both here and abroad most provinces and many dioceses had their own Missal. Thus in England there grew up the Sarum, the Hereford, the York, the Bangor, and other Missals.

In France there were many old Gallican Liturgies, modified by the Roman, which was at last enforced upon the Gallican Church.

In Germany there were the "Mentz," the "Magdeburg," and others.

In Italy, the Roman, and others.

The EUCHOLOGION.—The Order for Holy Communion of the Anglican Church retains from this the Hymns *Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαώθ* and *Δόξα ἐν ὑψίστοις Θεῷ*. H. A. and M. has no hymn from the Liturgy of S. John Chrysostom, but Hymn 491 is from the *ἀκολουθία τοῦ μεγάλου σχήματος*, or Service on investing a Monk with the full monkish dress.

ANTIPHONARIUM.—The Antiphonary of Bangor in Ireland has a short Anthem, like one of

our Anglican offertory sentences. The MS. of this is of the seventh century, and is now at Milan. It contains hymns and portions of the day and night hours, amongst others the "Sancti venite," sung when the Priests communicate. Hymn 313.

It is desirable that more Liturgical hymns from Eastern Offices should be translated, and made known to English Churchmen.

Western Liturgies.

The Salisbury Holy Communion Office, or Sarum Missal, has Hymns 98, 131, 156, 206, 310, 398.

The Hereford Missal, Hymns 97, 98, 131, 156, 310.

The York Missal, Hymns 131, 156, 310, 434.

The Paris Missal, Hymns 49, 64, 97, 98, 117, 130, 131, 156, 310, 398, 434, 618, 621.

The Roman Missal, Hymns 97, 98, 117, 156, 157, 310, 312, 398.

The Mentz Missal, Hymn 440.

The Missal of Xanten, near Dusseldorf, Hymn 159.

Other Office Books.

The Holy Eastern, or Greek, Church has

The Horologion, containing the Services for Midnight, Dawn, and the First Hour; for

the Third, the Sixth, and the Ninth Hours; for Evensong and After-Supper. This book arose from the worship of the Primitive Christians, and was probably modelled on parts of the Jewish Services. Our daily Morning and Evening Service was largely taken from this. There are many fine hymns, those in H. A. and M. are only 18, 21, 474, 490.

The TRIODION, or offices from the beginning of the year till Easter Eve, Hymns 91, 491.

The PENTEKOSTARION, or services from Easter to All Saints, Hymns 132, 133.

The PARAKLETIKE, containing the Sunday and Week-day Troparia, Hymns 254, 285, 423, 491.

The OKTOECHUS, or the Sunday Troparia only, Hymn 254.

The MENAION, in twelve volumes, one for each month, commemorating the Saints, Hymns 60, 224, 439, 441, 460.

The Compilers have strangely neglected the numerous hymns of the Coptic, the Syrian, the Nestorian, the Armenian, the Abyssinian, and the Russian Churches.

THE BRITISH AND CELTIC CHURCH.—The BRITO-CELTIC Church had many hymns; S. Patrick's own Hymn, the "Lorica"; those about him by S. Fiacc and S. Sechnall; S.

Finnan's Hymn, Colman's Hymn, S. Columba's, S. Hilary's, and others. But the Compilers have inserted none of these Hymns of our early forefathers.

On reaching Saxon times we find that the Italian books brought into the South of England were modified by the Office books of the British Church.

Thus different "Uses" prevailed in the various provinces of Great Britain and Ireland till the eleventh or twelfth century, when the Office books of the Anglican Church became more settled.

There are the following hymns in

THE ANGLO-SAXON, or DURHAM HYMNARY. —This is printed by the Surtees Society from a MS. at Durham, Volume 23. The hymns are in Latin, with an Anglo-Saxon translation. 1, 2, 9, 10, 11, 14, 15, 38, 45, 46, 47, 55, 57, 75, 82, 85, 87, 89, 90, 95, 96, 97, 125, 126, 128, 129, 141, 144, 150, 152, 153, 157, 158, 296, 347, 396, 430, 442, 444, 449, 452, 455, 483, 486, 508, 509, 616.

Our Anglican ancestors had their hymns with their prayers in their "Breviaries," or daily Morning and Evening Prayer-books. In what some people call "the dark ages," our Church thus provided her English, Scotch, and Irish children with many bright hymns to sing.

In Great Britain and Ireland there were the

Sarum, Hereford, York, and Aberdeen Breviaries.

In France, the Paris, the Le Mans, the Cluniac, the Meaux Breviaries.

In Spain, the Mozarabic.

In Germany, the Stuttgart, the Magdeburg.

In Belgium, the Liége.

In Italy, the Roman, and others.

THE SARUM BREVIARY.—The Liturgy of Ephesus, possibly of S. John, coming at an early date from its original home in Asia Minor, was the source of the Liturgies and Offices used in France, Spain, and England.

In Spain it became the Mozarabic; in France the Gallican; in England the British. But S. Augustine of Canterbury brought the Italian Service books into England when he founded the Anglo-Saxon Church. In 1085 S. Osmund, Bishop of Salisbury, promoted uniformity by compiling the Sarum Breviary. This was till the sixteenth century the "Custom" and model ritual book of the South of England. At the Reformation our Prayer-book was largely formed from it and the Eastern Office books.

The Romanists, or Papal party as distinguished from the Anglicans, were bidden by the Pope to use the Roman Liturgy after the establishment of the Anglo-Roman schism by Pope Pius V. in 1570.

THE SALISBURY PRAYER-BOOK, or SARUM BREVIARY, contains Hymns 1, 2, 9, 10, 11, 12, 14, 15, 16, 38, 45, 46, 47, 55, 57, 63, 75, 85, 86, 87, 88, 89, 90, 95, 96, 97, 105, 125, 126, parts 1, 2, and 3, 128, 141, 144, 145, 150, 152, 153, 157, 163, 177, 178, parts 1, 2, and 3, 239, 309, parts 1 and 2, 311, parts 1 and 2, 347, 396, 442, 449, 452, 455, 483, 486, 508, 509, 616.

THE HEREFORD BREVIARY contains some Hymns not in the Sarum. 1, 2, 9, 10, 11, 12, 14, 15, 16, 38, 45, 46, 47, 55, 56, 57, 63, 75, 85, 86, 87, 88, 89, 90, 95, 96, 97, 125, 126, 131, 141, 144, 150, 152, 153, 156, 157, 177, 178, 239, 309, 310, 311, 347, 396, 430, 442, 444, 449, 452, 455, 483, 486, 509, 616.

THE YORK BREVIARY, Hymns 1, 2, 9, 10, 11, 12, 14, 15, 16, 38, 45, 46, 47, 55, 56, 57, 63, 75, 85, 86, 87, 89, 90, 95, 96, 97, 125, 126, 128, 141, 144, 145, 150, 152, 153, 157, 163, 239, 309, 311, 347, 396, 430, 442, 444, 449, 452, 455, 459, 483, 486, 508, 509, 616.

THE ABERDEEN BREVIARY, Hymns 1, 2, 9, 10, 11, 14, 15, 38, 45, 46, 47, 55, 57, 63, 75, 85, 86, 87, 88, 89, 90, 95, 96, 97, 125, 126, parts 1, 2, and 3, 128, 141, 144, 145, 150, 152, 153, 157, 177, 178, 309, 311, 347, 396, 442, 449, 452, 455, 483, 486, 508, 509, 616.

THE CAHORS BREVIARY, Hymn 492.

THE AMIENS BREVIARY, Hymn 536.

THE LE MANS BREVIARY, Hymn 34.

THE CLUNIAC BREVIARY, Hymn 66.

THE PARISIAN BREVIARY.—As the Hymns from this in H. A. and M. are chiefly modern, they are given under the eighteenth century hymns, page 216.

THE MEAUX BREVIARY, Hymn 72.

THE MOZARABIC BREVIARY.—This is the old national service book of the Spanish Church, derived from Ephesus and the East. It is, as its name implies, the Prayer and Office book of the Christians who lived among the Arabians or Moors. In 1070 the Roman "Use" was forced upon Spain; but the Mozarabic Liturgy lingered in use in a few localities, and to prevent its entire extinction, Cardinal Ximenes founded a Chapel at Toledo in the sixteenth century for the maintenance of the ancient worship, and reprinted the Mozarabic Service books. The Mozarabic Liturgy is still in use in the Chapel at Toledo, and in a few other churches in Spain. Hymns 104, 135, 296, 602.

THE STUTTGART BREVIARY, Hymns 86, 295.

THE MAGDEBURG BREVIARY, Hymns 82, 104.

THE LIÉGE BREVIARY, Hymn 179.

THE ROMAN BREVIARY.—This grew up gra-

dually in Italy. In 1070 Pope Gregory VII. rearranged it. In 1556 under Pope Pius V. it was again reordered and reformed. In 1568 the Pope commended its use to the clergy of the Roman Church all over the world. In 1602 Clement VIII. again reformed it. In 1631 Urban VIII. had much of the language and metres revised. These several changes gave rise to the saying, "Accessit Latinitas, Recessit Pietas"; "Reformed, Deformed"; as may be seen by comparing the old unreformed hymns with the modern reformed Roman Breviary hymns, and the Breviarium S.O.P., Sancti Ordinis Predicatorum, with the amended hymns. Hymns 38, 85, 97, 100, 101, 102, 127, 129, 180, 232, 396, 457, 459, 616.

The Church of Bohemia produced in the middle ages several hymns in the Bohemian language; the Authors are not known, but in 1531 M. Weiss translated into the German language Hymn 136.

MICHAEL WEISS.

1480—1534. Of the Church of Bohemia. A Pastor. A friend of Luther and the Reformers. In the middle ages the Church of Bohemia produced several hymns in Bohemian, which Weiss turned into German.

Christus ist erstanden[u], 1531.

Translated by Miss C. WINKWORTH, 1858.

No. 136. Christ the Lord is risen again.

Christus ist erstanden
Von des Todes Banden;
Des frewet sich der Engel Schar,
Singend im Himmel immerdar.
Alleluia.

Der für uns sein Leben
Inn Todt hat gegeben,
Der ist nu unser Osterlamp,
Dess wir uns frewen allesampt.
Alleluia.

[u] Easter: Wackernagel, vol. iii. No. 309, and vol. ii. pp. 727—732. And the Hymn-book of "The Evangelical Church."

Der, ans Kreutz gehangen,
Kein Trost kond erlangen:
Der lebet nu inn Herlikeit,
Unns zu vertreten stetz bereyt.
Alleluia.

Der da lag begraben,
Der ist nu erhaben,
Und Sein Thun wird krefftig erweist
Und inn der Christenheit gepreyst.
Alleluia.

Er lest nu verkünden
Vergebung der Sündenn
Und wie man durch die rechte Buss
Nach Seiner Ordnung suchen muss.
Alleluia.

O Christe, Osterlamp!
Speiss uns heut allesampt,
Nihm weg all unser Missethat,
Dass wir Dir singen frü und spat.
Alleluia.

S. Francis Xavier.

1506—1552. Of the Church of Spain. The great Jesuit and Missionary in India and Japan.

O Deus! ego amo Te[x].

Translated by Rev. E. CASWALL, 1849.

No. 106. My God, I love Thee; not because.

O Deus! ego amo Te;
Nec amo Te ut salves me,
Aut quia non amantes Te
Æterno punis igne.

Tu, Tu, mi Jesu! totum me
Amplexus es in cruce,
Tulisti clavos, lanceam,
Multamque ignominiam,

Innumeros dolores,
Sudores, et angores,
Ac mortem, et hæc propter me,
Ac pro me peccatore.

Cur igitur non amem Te,
O Jesu amantissime?
Non ut in cœlo salves me,
Aut ne æternum damnes me;

Nec præmii ullius spe,
Sed sicut Tu amasti me,
Sic amo et amabo Te,

Solum quia Rex meus es,
Et solum quia Deus es.

[x] Passiontide: Daniel. From a Spanish original.

MARCKANT, Rev. John. —1570 (about). Of the Anglo-Catholic Church. Vicar of Clacton Magna.

No. 93. O Lord, turn not Thy face from me.

Compare Ps. cxliii.

KETHE, Rev. William. —1593. Of the Anglo-Catholic Church. Rector of Okeford, Dorset. An exile at Geneva, and friend of John Knox.

No. 166. All people that on earth do dwell.

Written about 1561, from Psalm c.

An unknown Author of the 16th cent. wrote the original of No. 236, "Jerusalem, my happy home." This is the version by J. Montgomery.

SILVIO ANTONIANO.

1540—1603. A Cardinal.
Of the Italian Church.

Fortem virili pectore[y].

Translated by the Compilers of Hymns A. and M.

No. 457. How blest the matron, who, endued.

Fortem virili pectore
Laudemus omnes feminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

Hæc sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad cœlestia
Iter peregit arduum.

Carnem domans jejuniis,
Dulcique mentem pabulo
Orationis nutriens,
Cœli potitur gaudiis.

Rex Christe, virtus fortium!
Qui magna solus efficis,
Hujus precatu quæsumus,
Audi benignus supplices.

[y] For a Holy Matron: Revised Roman Breviary, 1603. Wackernagel.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, et per omne sæculum.

HERBERT, the Rev. George, 1593—1632. The saintly Poet of Bemerton. Of the Anglo-Catholic Church.

No. 548. Let all the world in every corner sing.

RINCKART, Martin.

1586—1649. A Lutheran Pastor.

Nun danket Alle Gott[z].

Translated by Miss C. WINKWORTH.

No. 379. Now thank we all our God.

Nun danket Alle Gott,
Mit Herzen, Mund, und Händen,
Der grosse Dinge thut
An uns und allen Enden;
Der uns von Mutterleib
Und Kindesbeinen an
Unzählig viel zu gut
Bis hieher hat gethan.

[z] The German National Hymn. See Knapp; Bunsen; and Rambach, vol. ii. p. 386. In Old-Catholic Hymn-book, H. 114. Compare Ecclus. l. 22—24, and the *Gloria Patri.*

Der ewig reiche Gott
Woll' uns in diesem Leben
Ein immer fröhlich Herz
Und edlen Frieden geben,
Und uns in Seiner Gnad'
Erhalten fort und fort,
Und uns aus aller Noth
Erlösen hier und dort.

Lob, Ehr' und Preis sei Gott,
Dem Vater und dem Sohne
Und dem, der beiden gleich
Im höchsten Himmelsthrone,
Dem einig höchsten Gott,
Als es anfänglich war
Und ist und bleiben wird
Jetzund und immerdar!

WITHER, George. 1588—1667. The Poet. A Roundhead Puritan.

No. 476. Behold the sun, that seem'd but now.

ALBERT, Heinrich.

1604—1651. Of the German Church. An Organist and Composer. Compare his

Gott des Himmels und der Erden[a], 1644, with

No. 26. God, that madest earth and heaven.

By HEBER and WHATELY, 1827 and 1855.

Gott des Himmels und der Erden,
Vater, Sohn, und heil'ger Geist!

[a] Evening. Knapp; Bunsen.

Welcher Tag und Nacht lässt werden,
Und die Sonn' uns scheinen heisst,
Und mit starker Hand die Welt
Und was drinnen ist, erhält.

Gott, ich danke Dir von Herzen,
Dass Du mich in dieser Nacht
Vor Gefahr, Angst, Noth, und Schmerzen
Hast behütet und bewacht,
Dass des bösen Feindes List
Mein nicht mächtig worden ist.

Lass die Nacht auch meiner Sünden,
Herr, wie diese Nacht, vergehn;
O Herr Jesu, lass mich finden
Deine Wunden offen stehn,
Da alleine Hülf' und Rath
Ist für meine Missethat!

Deinen Engel zu mir sende,
Der des bösen Feindes Macht,
List und Anschlag von mir wende,
Und mich halt' in guter Acht;
Der mich endlich auch zur Ruh'
Trage nach dem Himmel zu.

COSIN, the Right Rev. John. 1594—1672. Of the Anglo-Catholic Church. Bishop of Durham. A true English Churchman, mis-

liked by Geneva and Rome. A Reviser of the Prayer-Book. See his translation of Veni[b], Creator Spiritus in the "Ordering of Priests."

No. 157. Come, Holy Ghost, our souls inspire, 1662.

See page 94.

SCHEFFLER, John. [ANGELUS.]

1624—1677. A Lutheran. A Physician. A Mystic. He left the Lutherans and joined the Church of Germany in 1653.

Liebe, Die Du mich zum Bilde[c]. 1650.

Translated by Miss C. WINKWORTH, 1858.

No. 192. O Love, Who formedst me to wear.

Liebe, Die Du mich zum Bilde
Deiner Gottheit hast gemacht:
Liebe, Die Du mich so milde
Nach dem Fall mit Heil bedacht;
Liebe, Dir ergeb ich mich,
Dein zu bleiben ewiglich!

[c] Knapp's Liederschatz. Bunsen. Rambach's Anthologie, iii. page 102.

Liebe, Die mich hat erkoren,
Eh' als ich erschaffen war;
Liebe, Die Du Mensch geboren
Und mir gleich wardst ganz und gar;
Liebe, Dir ergeb ich mich,
Dein zu bleiben ewiglich!

Liebe, Die für mich gelitten
Und gestorben in der Zeit;
Liebe, Die mir hat erstritten
Ew'ge Lust und Seligkeit;
Liebe, Dir ergeb ich mich,
Dein zu bleiben ewiglich!

Liebe, Die mich ewig liebet,
Die für meine Seele bitt;
Liebe, Die das Lösgeld giebet,
Und mich kräftiglich vertritt;
Liebe, Dir ergeb ich mich,
Dein zu bleiben ewiglich!

Liebe, Die mich wird erwecken
Aus dem Grab der Sterblichkeit;
Liebe, Die mich wird umstecken
Mit dem Laub der Herrlichkeit;
Liebe, Dir ergeb ich mich,
Dein zu bleiben ewiglich!

CROSSMAN, the Very Rev. Samuel. 1624—1683. Of the Anglo-Catholic Church. Dean of Bristol. A good man in an evil age.

No. 233. Jerusalem on high.

GUIET, Charles.

1601—1664. Of the Gallican Church. A Jesuit.

Patris æterni Soboles coæva[d].

Translated by Rev. I. WILLIAMS, 1840.

No. 395. O Word of God above.

Patris æterni Soboles coæva!
Dum Tuæ sacros pia plebs honores
Ædis instaurat, Deus alme! nostris
Annue votis.

Hîc sacri fontis latices ab ortu
Inditi purgant maculam reatûs,
Hîc et infusum nova membra Christo
Chrisma coaptat.

Hîc suâ pascit populos fideles
Carne, qui mundi scelus omne tollit
Agnus, et fusi pretium cruoris
Ipse propinat.

Hîc salus ægris animis paratur,
Hîc reos Judex facilis relaxat,
Atque lethalem rediviva pellit
Gratia culpam.

Cujus in cœlo thronus est perennis,
Incolit parvam Deus altus ædem;
Hîc adorator sibi quisque sedem
Præparat astris.

[d] Festival of the Dedication of a Church: Paris Brev., 1680.

Nullus hanc turbo quatit, irruentis
Nulla vis nimbi, rapidive fluctûs;
Cedit hanc contra furor inferorum
Irritus omnis.

Laus Deo, virtus, honor, et potestas
Una sit Patri, parilique Proli,
Par sit amborum Tibi nexus omni
Spiritus ævo!

De Santeüil, Claude.

1628—1684. "Santolius Maglorianus." Of the Gallican Church.

Prome vocem mens canoram[e].

Translated by Rev. Sir H. W. Baker and Rev. J. Chandler.

No. 103. Now, my soul, thy voice upraising.

Prome vocem mens canoram,
Plange tristi carmine,
Dic Crucifixi dolores,
Mortui dic vulnera,
Innocens quæ sponte Christus
Pro reis fert victima.

Cæsus immiti furore
Nostra propter crimina,
Nos Suo livore sanat,
Nos jacentes erigit,
Et fovet plagas tumentes,
Et cruentas alligat.

[e] Lent, Vespers: Paris Brev., 1680.

Trans manus pedesque fixus
Nostra rumpit vincula;
Totque fontes sunt salutis,
Quot fluit plagis cruor;
Et quibus clavis tenetur
Nos tenet fixos cruci.

Mortui pectus sacratum
Vulneratur lanceâ;
Inde sanguis mixtus undâ
Fervidus prolabitur,
Ad lavacrum præbet undam,
Ad coronas sanguinem.

Fac, Redemptor, haureamus
His aquas de fontibus;
Poculum sint ac medela,
Sint et olim præmium;
Ut redemptus Te per omne
Laudet orbis sæculum.

Le Tourneaux, Nicolas.

1640—1686. Of the Gallican Church. Priest and Canon.

Jussu tyranni pro fide[1].

Translated by Rev. E. Caswall, 1849.

No. 458. An exile for the faith.

Jussu tyranni pro fide
Pulsus, Joannes, exulas,
Fertur volatu libero
Mens celsa super sidera.

[1] S. John the Evangelist: Paris and Cluniac Brevs., May 6th.

Illic revelat Se tibi
Qui mortuus vivit Deus,
Agnus salutis hostia,
Et morte devictâ Leo.

Arcana te vatem docet
Regni Sui mysteria,
Pandit cruore martyrum
Ubique spargendam fidem.

Da, Christe, nos Tecum mori,
Tecum simul da surgere,
Terrena da contemnere,
Amare da cœlestia.

Sit laus Patri, laus Filio,
Qui nos triumphata nece
Ad astra Secum Dux vocat,
Compar Tibi laus, Spiritus!

Emergit undis, et Deo[g].

Translated by Rev. JACKSON MASON and Compilers.

No. 487. The Son of Man from Jordan rose.

Emergit undis, et Deo
Fundit preces Homo-Deus;
Patet polorum regia,
Adest repente Spiritus.

[g] Epiphany: Paris and Cluniac Breviaries.

Instar columbæ, vertice
Illapsus insidet sacro;
Summi Patris vox personat,
"Dilectus hic est Filius."

Christi dicata corpore
Sic quem lavacra consecrant,
Hic nascitur proles Dei;
Cœlum precanti panditur.

Castis fit, expers sordium,
Columba simplex moribus;
Divinus hunc intus regit,
Agit, fovetque Spiritus.

O Christe! sacri gurgitis
Quos abluisti fontibus,
Tuo cruore candidos,
Fac nulla labes inquinet.

Mundi scelus qui diluis,
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

SCHÜTZ, John Jacob.

1640—1690. A Lutheran. A Lawyer. A Pietist.

Sei Lob und Ehr' dem höchsten Gut[h]. 1675.

Translated by Miss F. E. COX, 1864.

[h] See Knapp; Bunsen; Rambach's Anthologie, iii. p. 230.

No. 293. Sing praise to God Who reigns above.

Sei Lob und Ehr' dem höchsten Gut,
Dem Vater aller Güte,
Dem Gott, der alle Wunder thut,
Dem Gott, der mein Gemüthe
Mit Seinem reichen Trost erfüllt,
Dem Gott, der allen Jammer stillt;
Gebt unsrem Gott die Ehre!

Es danken Dir die Himmelsheer',
O Herrscher aller Thronen;
Und die in Lüften, Land, und Meer
In Deinem Schatten wohnen,
Die preisen Deine Schöpfersmacht,
Die Alles also wohlbedacht;
Gebt unsrem Gott die Ehre!

Was unser Gott geschaffen hat,
Das will Er auch erhalten,
Darüber will Er früh und spat
Mit Seiner Gnade walten;
In Seinem ganzen Königreich
Ist Alles recht und Alles gleich;
Gebt unsrem Gott die Ehre!

Der Herr ist nun und nimmer nicht
Von Seinem Volk geschieden,
Er bleibet ihre Zuversicht,
Ihr Segen, Heil, und Frieden.
Mit Mutterhänden leitet Er
Die Seinen stetig hin und her;
Gebt unsrem Gott die Ehre!

Ich will Dich all mein Lebenlang,
O Gott, von nun an ehren;
Man soll, Gott, meinen Lobgesang
An allen Orten hören.
Mein ganzes Herz ermuntre sich,
Mein Geist und Leib erfreue Dich;
Gebt unsrem Gott die Ehre!

De Contes, Jean Baptiste.

1601—1679. Dean of Paris. Of the Gallican Church.

Sponsa Christi, quæ per orbem[1].

Translated by Rev. J. Ellerton, 1888.

No. 618. Bride of Christ, whose glorious warfare.

Sponsa Christi, quæ per orbem
Militas Ecclesia,
Prome cantus, et sacratos
Dic triumphos cœlitum.

Hæc dies cunctis dicata,
Mixta cœli gaudiis,
Læta currat, et solenni
Personet melodia.

[1] All Saints' Day. Paris Missal, 1665. Daniel, T. H., vol. ii. The Rev. J. Ellerton translated this Latin Hymn in "Church Hymns" 1871, "Church of Christ"; after seeing the translations of others, he published this "Bride of Christ," and inserted it in H. A. and M.

Laureatum ducit agmen
Juncta Mater Filio,
Sola quæ partu pudorem
Virgo nunquam perdidit.

Mox sequuntur Angelorum
Administri Spiritus,
Siderumque Conditori
Mille laudes concinunt.

His Joannes, vate major,
Præco Christi prævius,
Patriarchæ cum Prophetis,
Accinunt dulci melo.

Principes sacri senatus,
Orbis almi Judices,
Sedibus celsis sublimes,
Facta pendunt omnium.

Prodigi vitæ, cruore
Purpurati Martyres,
Auspicati morte vitam,
Pace gaudent perpeti.

Turba sacra Confitentum,
Cum Levitis Præsules,
Sæculi luxu rejecto,
Perfruuntur gloria.

Pompa nuptialis, Agno
Consecratæ Virgines,
Liliis rosisque Sponsum
Æmulantur prosequi.

Omnibus sors hæc beata,
Gloriam Deo dare,
Et Potentem confiteri,
"Terque Sanctum" dicere.

* * * *

Ut Deo cum sanctitate
Serviamus subditi,
Gloriæ posthac futuri
Quam tenetis compotes.

BAXTER, the Rev. Richard. 1615—1691. An ordained Priest of the Anglo-Catholic Church, but about 1673 became a Presbyterian. Author of "The Saints' Everlasting Rest." Writer (in 14 days) of "The Reformed Liturgy."

No. 535. Lord! it belongs not to my care, 1681.

No. 546. Ye holy Angels bright, 1681.

MASON, the Rev. John. —1694. Of the Anglo-Catholic Church. Rector of Water-Stratford, Bucks. An imitator of George Herbert.

No. 213. A living stream, as crystal clear.

DE SANTEÜIL, Jean Baptiste.

"Victorinus Santolius," 1630—1697. Of the Gallican Church. Canon of S. Victor, Paris.

O qui tuo, Dux martyrum[k].

Translated by Rev. I. WILLIAMS.

[k] S. Stephen's Day: Paris Brev.

No. 65. First of martyrs, thou whose name.

O qui tuo, dux martyrum,
Præfers coronam nomine,
Non de caducis floribus
Tibi coronam nectimus.

Tuo cruenta sanguine
Quam saxa fulgent pulchrius,
Aptata sacro vertici!
Non sic micarent sidera.

Quot facta fronti vulnera,
Tot tela lucis emicant;
Et Angelo monstrat parem
Quod prodit e vultu jubar.

Tu prima Christo victima,
Vitam rependis victima,
Primusque testis æmulo
Deum fateris funere.

Tu primus ostensam tibi
Maris rubri sulcas viam;
Quot te sequentur martyrum,
Quibus præis, exercitus!

Qui natus es de Virgine
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

Divine, crescebas, Puer![1]

Translated by Rev. J. CHANDLER.

No. 78. The Heav'nly Child in stature grows.

Divine, crescebas, Puer!
Crescendo discebas mori,
Hæc destinata tunc erant
Mortis Tuæ præludia.

Satus Deo, volens tegi,
Elegit obscurum patrem;
Qui fecit æternas domos
Domo latet sub paupere.

Cœlum manus quæ sustinent,
Fabrile contrectant opus;
Supremus astrorum Parens
Fit ipse vilis artifex.

Tremenda cujus præpetes
Mandata portant spiritus,
Cui pronus orbis subditur,
Se sponte fabro subjicit.

Qui natus es de Virgine
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

[1] Feast of Circumcision, and onwards: Paris Brev.

Templi sacratas pande, Sion, fores[m].

Translated by Rev. E. CASWALL.

No. 407. O Sion, open wide thy gates.

Templi sacratas pande, Sion, fores,
Christus sacerdos intrat et hostia;
Cedant inanes veritati,
Quæ se animis aperit, figuræ.

Non immolanti jam pecudum greges
Fumabit ater non cruor amplius;
En! Ipse placando Parenti
Ipse Suis Deus adstat aris.

Virgo latentis conscia Numinis,
Demissa vultus, quem peperit Deum,
Hunc gestat ulnis, pauperumque
Munera fert teneras volucres.

Hic omnis ætas, omnis et adstitit
Sexus, propinquo Numine plenior;
Omnes anhelantis tot annos
Nunc fidei pretium reportant.

Testes tot inter magnanimo, Deus!
Tibi litabat firma silentio
Verbi silentis muta mater:
Cuncta animo penitus premebat.

Sit summa Patri, summaque Filio,
Sanctoque compar gloria Flamini;
Sanctæ litemus Trinitati
Perpetuo pia corda cultu.

[m] Feast of the Purification: Paris Brev.

Christe, qui sedes Olympo[n].

Translator, the Rev. W. PALMER, the first Lord Selborne's brother.

No. 422. Christ, in highest Heav'n enthronèd.

Christe! qui sedes Olympo
Par Deo Patri Deus,
Quem tremiscunt intuendo
Puriores spiritus,
Da choros junctos supernis
Ore puro psallere.

Quotquot adstant, sempiternum
Qui tribunal ambiunt,
Hi tot ardent imperantis
Ferre jussa præpetes:
Ire terris et redire
Sacra per commercia.

Inter omnes fulguranti
Ense victor emicat,
Qui draconis insolentem
Contudit ferociam,
De polo trusit rebellem
In profunda Tartara.

Te tremendo poscat æger
Mortis in luctamine,
Advolantis efficacem
Sentiet præsentiam;
Corporis vinclis solutum
Mox ad astra transferes.

[n] S. Michael and all Angels: Paris Brev., 1778 and 1836.

Sit suprema laus Parenti,
Qui creavit omnia;
Filioque qui redemit
Morte nos volens Sua;
Par et Illi, cujus almo
Confovemur halitu.

Supreme, quales, Arbiter°.

Translated by Rev. I. WILLIAMS, 1836.

No. 431. Disposer Supreme.

Supreme, quales, Arbiter
Tibi ministros eligis,
Tuas opes qui vilibus
Vasis amas committere.

Hæc nempe plena lumine
Tu vasa frangi præcipis;
Lux inde magna rumpitur
Ceu, nube scissa, fulgura.

Totum per orbem nuntii,
Nubes velut, citi volant;
Verbo graves, Verbo Deo,
Tonant, coruscant, perpluunt.

Christum sonant; versæ ruunt
Arces superbæ dæmonum;
Circum tubis clangentibus
Sic versa quondam mœnia.

° Day of an Apostle: Paris Brev.

Fac, Christe! cœlestes tubæ
Somno graves nos excitent,
Accensa de Te lumina
Pellant tenebras mentium.

Uni sit et Trino Deo
Suprema laus, summum decus,
De nocte qui nos ad Suæ
Lumen vocavit gloriæ.

Cœlestis aulæ Principes[p].

Translated by Rev. Sir H. W. Baker.

No. 432. Captains of the saintly band.

Cœlestis aulæ Principes,
Sacri duces exercitus,
Bissena mundi lumina,
Olim futuri judices!

Mersis gravi caligine
Per vos dies renascitur;
Quos vanus error luserat
Illustrat alma veritas.

Non vi, nec armis militum,
Fandi nec ullis artibus,
Verbo sed irrisæ crucis,
Christo rebelles subditis.

[p] On the day of an Apostle: Paris Brev.

Quibus gemebat subditus,
Rumpuntur orbis vincula;
Jam gaudet excusso jugo
Liber Dei sub legibus.

Vulgata terris omnibus
Per vos Dei mysteria;
Sic vestra terris omnibus
Præclara facta personant.

Uni sit et Trino Deo
Suprema laus, summum decus,
De nocte qui nos ad Suæ
Lumen vocavit gloriæ.

Christi perennes nuntii[q].

Translated by Rev. I. WILLIAMS, 1840.

No. 433. Behold the messengers of Christ!

Christi perennes nuntii,
Retecta qui cœlestibus
Scriptis Dei mysteria
Totum per orbem spargitis!

Olim sub umbris condita
Vates sacri quæ viderant,
Umbris procul cedentibus,
Vidistis hæc pleno die.

[q] Feast of Evangelists: Paris Brev., Ed. 1778. April 25. S. Mark's Day.

Humana quæ tulit Deus,
Divina quæ gessit homo,
Seris legenda posteris
Dictante scripsistis Deo.

Loco remotos, tempore,
Vos rexit idem Spiritus;
Vestris adhuc in paginis
Nobis loqui non desinit.

Sit laus Patri; laus Filio,
Qui nos, triumphata nece,
Ad astra Secum Dux vocat;
Compar Tibi laus, Spiritus!

Ex quo, Salus mortalium[r].

Translated by Rev. I. WILLIAMS, 1840.

No. 443. For man the Saviour shed.

Ex quo, Salus mortalium,
Fluxit sacer Dei cruor;
Homo redemptus æmulum
Deo litavit sanguinem.

Non jam crucis Christi pudet:
Quin surgit ingens gloria
Deum fateri mortuum,
Pro mortuo mori Deo.

Hoc iste plenus Spiritu
Ridet minas, ridet neces;
Tuâque fretus dexterâ
Tibi, Redemptor, militat.

[r] On Day of a Martyr: Paris Brev.

Parata spectans præmia
Securus ad pœnas volat;
Sic pugnat ut speret mori,
Et morte mortem vincere.

Unus tot armatas manus
Stupente lassat judice;
Et tortus ipsis qui cadit
Torquentibus fit fortior.

Da, Christe, tanti militis
Æquare facta fortia;
Da sustinere pro Tuo
Quodcunque durum nomine.

Æterne Tu Verbi Pater!
Æterne Fili! par Patri,
Et par Utrique Spiritus!
Tibi, Deus! sit gloria.

Non parta solo sanguine[8].

Translated by Rev. I. WILLIAMS, 1833.

No. 451. Not by the martyr's death alone.

Non parta solo sanguine
Ornat beatos purpura;
Sunt incruenta, quæ suos
Habent triumphos, prœlia.

Non iste flammas, non cruces,
Non sensit uncos pectines;
Crudelis et durus sibi
Se morte lentâ conficit.

[8] For a Confessor: at Commune Justorum. Paris Brev.

Si lictor illi defuit,
Si vincla, fustes, ungulæ;
Parata pro Christo mori
Hoc supplet omne caritas.

Da Christe! sic nos vivere
Discamus ut semper mori;
Da post brevis vitæ dies
Vitæ perennis gaudia.

Fons sanctitatis, O Deus!
Æterna justorum quies,
Honor Tibi, laus, gloria
Nunc et per omne sæculum.

Guillaume de la Brunetière.

—1702. Of the Gallican Church. Bishop of Saintes.

Pastore percusso, minas[t].

Translated by Rev. F. Pott.

No. 405. The Shepherd now was smitten.

Pastore percusso, minas
Spirabat et cædes lupus;
Sparsumque vastabat gregem
Te, Christe! Saulus nesciens.

[t] Conversion of S. Paul: Cluniac Brev., 1686.

Et jam catenas stringere,
Ferox parabat jam cruces;
Sed O! repente sternitur,
Verboque perculsus ruit.

"Quid, Saule, Saule, quid struis?
Agnosce victricem manum,
Cœlo reluctari nefas,
Absiste Jesum persequi."

Jam tendit imbelles manus,
Jam colla submittit jugo,
Stupens jacet, clamat tremens,
"Quid, Christe! quid victor jubes?"

Ex hoste miles, ex lupo
Agnus, grègi se devovet,
Et raptor ipse nobili
Raptus triumpho ducitur.

O celsa cedrorum, Deus,
Qui voce vertis culmina!
O qui potenti subjicis
Mentes superbas gratiæ!

Tu Pastor! infensas Tuo
Vires ovili contere;
Et nostra, si quid devium,
Ad Te reflecte pectora.

Uni sit et Trino Deo
Suprema laus, summum decus,
De nocte qui nos ad Suæ
Lumen vocavit gloriæ.

HYMNS OF THE SEVENTEENTH OR EIGHTEENTH CENTURY.

AUTHOR UNKNOWN. Seventeenth century.

Supreme Rector cœlitum[u].

Translated by Rev. J. CHANDLER, 1837.

No. 151. Ruler of the hosts of light.

Supreme Rector cœlitum,
Qui morte devicta potens
Cruore signatam Tuo
Ad astra pandis semitam.

Alto benignus e throno
E Patris almi dextera,
Quos hic relinquis orphanos,
Non intueri desinas.

Nos, Christe! tot doloribus
Quos parturisti, respice,
Quos obstetrice lancea
Apertus effudit sinus.

Parta Tuis laboribus
Jam Tu potiris gloria;
Nunc hora, promissum Patris
Nunc mitte nobis Spiritum.

Qui Patris ad dextram sedes,
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

[u] Vigil of Pentecost: Cluniac Brev., 1686.

AUTHOR UNKNOWN.

Seventeenth or Eighteenth century.

Adeste fideles[x].

Translated by Rev. F. OAKELEY.

No. 59. O come, all ye faithful.

Adeste fideles,
Læti triumphantes,
Venite, venite in Bethlehem;
Natum videte
Regem Angelorum,
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Deum de Deo,
Lumen de lumine,
Gestant Puellæ viscera;
Deum verum,
Genitum, non factum,
Venite, &c.

Cantet dunc Io!
Chorus Angelorum,
Cantet nunc aula cœlestium,
"Gloria in excelsis
Deo" Venite,
Venite, &c.

[x] Christmas: The Portuguese Chapel hymn. 1797. There are variations of this hymn in books of devotion.

Ergo qui natus
Die hodierna,
Jesu! Tibi sit gloria;
Patris æterni
Verbum caro factum!
Venite, &c.

(?) S. ALPHONSO LIGUORI.

Seventeenth or Eighteenth century.

Viva! Viva! Gesù![y]

Translated by REV. E. CASWALL.

No. 107. Glory be to Jesus.

Viva! Viva! Gesù! che per mio bene
Tutto il sangue versò dalle sue vene.

Il sangue di Gesù fu la mia vita;
Benedetta la Sua bontà infinita.

Questo sangue in eterno sia lodato,
Che dall' inferno il mondo ha riscattato.

D' Abele il sangue gridava vendetta,
Quel di Gesù per noi perdono aspetta.

Se di tal sangue asperso è il nostro cuore,
Fugge il ministro del divin furore.

Se di Gesù si esalta il divin sangue,
Tripudia il ciel, trema l' abisso e langue.

Diciamo dunque insiem con energia
Al sangue di Gesù gloria si dia.

[y] Passiontide: from "Aspirazioni divote."

AUTHOR UNKNOWN.

Quicunque certum quæritis[z].

Translated by Rev. E. CASWALL, 1849.

No. 112. All ye who seek for sure relief.

Quicunque certum quæritis
Rebus levamen asperis,
Seu culpa mordet anxia,
Seu pœna vos premit comes;

Jesu, qui ut agnus innocens
Sese immolandum tradidit,
Ad cor reclusum vulnere
Ad mite cor accedite.

Auditis, ut suavissimis
Invitet omnes vocibus,
"Venite quos gravat labor,
Premitque pondus criminum."

O Cor, voluptas cœlitum!
Cor, fida spes mortalium!
En! hisce tracti vocibus
Ad Te venimus supplices.

Tu nostra terge vulnera
Ex Te fluente sanguine;
Tu da novum cor omnibus
Qui Te gementes invocant.

[z] Festival of the Sacred Heart: Roman Breviary, Lisbon, Ed. 1786; see also Breviarium Minorum, Ed. 1757.

AUTHOR UNKNOWN.

En tempus acceptabile[a].

Translated by Rev. R. M. MOORSOM, much altered by the Compilers.

No. 492. Lo! now the time accepted peals.

En tempus acceptabile,
Tempus salutis nuntium,
Quo pœnitentis fletibus
Patet thronus clementiæ.

"Utamur ergo parcius
Verbis, cibis, et potibus,
Somno, jocis, et arctius
Perstemus in custodia[b]."

Se pascat ægris lacrymis
Dolor refusus pectore,
Deumque per suspiria
Fervore tentet judicem.

Cœlestis ardor ingerat
Subire tecta frigida,
Ubi recumbit indigens,
Et ipse Christus esurit.

[a] Lent: Cahors Breviary. Neale's Hymni Eccles.

[b] This verse is taken from the Ambrosian Hymn "Ex more docti mystico." See p. 28.

Hic largiore dextera
Opes refundat charitas,
Cœloque prudens transferet,
Festina ne mors auferat.

Tibi, Deus, nos consecra
Novis amoris ignibus,
Da puriora ferveant
Intus forisque pectora.

Laudanda semper Trinitas,
Nunc prædicanda plenius,
Per casta fac jejunia
Tibi fideles militent.

Cur aut amictus aut cibi[c].

Translated by the Compilers.

No. 539. Take not thought for food or raiment.

Cur aut amictus aut cibi
Te cura mordet anxia?
Homo, tibi vestem, cibum
Rex ipse mundi providet.

Qui vestit agri lilia
Cœlique nutrit passeres,
Te lilio pluris facit,
Facitque pluris passere.

[c] General Hymns. From the Amiens Breviary, 1746. Hymni Ecclesiæ, Neale.

Escam petenti filio
Lethale virus non dares;
Tibine cœlestis Pater
Pro pane saxum porrigat?

Ergo quiesce providi
Securus in sinu Dei;
Inter patres vel optimos
Se nemo tam probat patrem.

Quæ vera promisit bona
Sit cura primum quærere;
Si quæris, ultro cætera
Voventis ad nutum fluent.

Tibi, Pater, cum Filio,
Almo simul cum Spiritu,
Deo perenni, provido,
Honor, decus, laus, gloria.

AUTHOR UNKNOWN. Eighteenth century.

Ira justa Conditoris[d].

Translated by REV. E. CASWALL, 1849.

No. 102. He, Who once in righteous vengeance.

Ira justa Conditoris,
Imbre aquarum vindice,
Criminosum mersit orbem,
Noë in arca sospite;
Mira tandem vis amoris
Lavit orbem sanguine.

[d] At Matins: Roman Brev., Venice, 1798; Daniel.

O scientiæ supernæ
Altitudo impervia!
O suavitas benigni
Prædicanda pectoris!
Servus erat morte dignus,
Rex luit pœnam optimus.

Quando culpis provocamus
Ultionem Judicis,
Tunc loquentis protegamur
Sanguinis præsentia,
Ingruentium malorum
Tunc recedunt agmina.

Te redemptus laudet orbis,
Grata servans munera;
O salutis sempiternæ
Dux et Auctor inclyte!
Qui tenes beata regna
Cum Parente et Spiritu.

KINGO, Thomas.

1634 — 1703. A Pastor of the Lutheran Church. Of Denmark. Bishop of Fünen. Author of "The Spiritual Choir," a Hymn writer. Kingo's hymn-book is still in use.

O Jesu, søde Jesu, dig[e].

Translated by Rev. Canon MASON.

[e] Holy Communion: Psalme bog, No. 349. Kjøbenhavn, 1871, Danish Church. Kirke Psalme bog ved Landstad. No. 70. Christiania, 1884. Norwegian Church.

No. 558. O Jesu, Blessèd Lord, to Thee.

O Jesu, søde Jesu, dig
Skee Hjertenstak evindelig,
Som med dit Legem og dit Blod,
Saa kjærlig mig bespise lod.

Bryd ud, min Sjæl, med Fryd og siig
O, hvor jeg nu er bleven rig,
Min Jesus i mit Hjerte boer,
Tak, Tak, hvor er min Glæde stor.

KEN, Thomas. 1637—1711. Of the Anglo-Catholic Church. The saintly Bishop of Bath and Wells. A rebuker of Charles II. One of the seven Bishops sent to the Tower for fidelity to the Church, yet a Nonjuror, too loyal to James II. to do homage to William III.

No. 3. Awake, my soul, and with the sun. 1695.

3. Part 2. Glory to Thee Who safe hast kept.

23. Glory to Thee, my God, this night. 1695.

614. Behold, the Master passeth by. Altered by Bishop How.

ADDISON, Joseph. Of the Anglo-Catholic Church. 1672—1719. The Essayist.

No. 517. When all Thy mercies, O my God.

TATE, Nahum. 1652—1715. Of the Church of Ireland. Poet Laureate to King William III.

No. 62. While shepherds watched their flocks by night.

He translated the Psalms with

BRADY, the Rev. Nicholas. 1659—1726. Of the Church of England and Ireland. Vicar of Richmond, Surrey.

Ps. 84 into

No. 237. O God of Hosts, the mighty Lord. 1696.

Ps. 42 into

No. 238. As pants the hart for cooling streams. 1700.

Ps. 51 into

No. 249. Have mercy, Lord, on me. 1700.

Ps. 34 into

No. 290. Through all the changing scenes of life. 1696.

BESNAULT, THE ABBÉ.

—1726. Of the Gallican Church. Priest of S. Maurice, Sens.

Debilis cessent elementa legis[f].

Translated by Compilers of H. A. and M.

No. 70. The ancient law departs.

Debilis cessent elementa legis,
Sat diu mentes timor occupavit,
Fœdus æterni stabilire Jesus
Cœpit amoris.

[f] Feast of the Circumcision: Paris Brev.

Sole de vero radius, paterni
Luminis purus sine nube splendor,
Probra peccati Puer, ecce! tinctus
Sanguine præfert.

Stillat excisos Pueri per artus
Efficax noxas abolere sanguis,
Obligat morti preciosa totum
Stilla cruorem.

Hæc dies nomen Tibi comparavit,
O Puer, pronus quod adoret orbis;
Et simul dici, simul ipse Jesus
Incipis esse.

Summa laus Patri; simul æqua Nato,
Qui Suo mundum redimit cruore;
Par sit amborum Tibi laus per omne,
Spiritus! ævum.

Felix dies, quam proprio[g].

Translated by Rev. J. CHANDLER, 1841.

No. 71. O blessèd day, when first was poured.

Felix dies, quam proprio
Jesus cruore consecrat!
Felix dies, qua gestiit
Opus salutis aggredi.

Vix natus, ecce! lacteum
Profundit infans sanguinem;
Libamen est hoc funeris,
Amoris hoc præludium.

[g] Feast of the Circumcision: Paris Brev.

Intrans in orbem, jam Patris
Mandata promptus exsequi,
Statum præoccupat diem,
Et quà potest fit victima.

Amore Se facit reum,
Pœnasque solvit innocens,
Sub lege factus Legifer,
A lege nos ut eximat.

Quo Christus ictu læditur
Lex abrogata concidit,
Et incipit lex sanctior,
Mansura semper Caritas.

Tu, Christe! quod non est Tuum
Nostro recide pectore;
Inscribe nomen, intimis
Inscribe legem cordibus.

Qui natus es de Virgine
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

THE PARIS BREVIARY.— The Eastern Church sent Christianity to Gaul, and provided the converts with her Prayer-book and ritual. The Gallican "Uses" differed in slight points from one another in the various provinces, but all held their own as they best could against Rome,

till at last she crushed them into insignificance, and enforced the Roman rite.

In the Paris Breviary was displayed one of the last efforts of the National Gallican Church to maintain her independence. The chief hymns from this book found in H. A. and M. were written in the seventeenth and eighteenth centuries, and are therefore modern. The Edition of 1736 gives the initials of the Authors.

Hymns 13, 33, 39, 40, 41, 42, 43, 44, 48, 50, 54, 58, 64, 65, 68, 70, 71, 77, 78, 83, 84, 87, 96, 103, 146, 151, 175, 190, 208, 262, 273, 309, 395, 405, 407, 414, 422, 429, 431, 432, 433, 443, 447, 451,.458, 479, 487, 489, 496.

THE PARIS MISSAL. Hymns 40, 206, 398, 434, 618.

SCHENK, H. T.

1656—1727. A Lutheran Pastor.

Wer sind die vor Gottes Throne[h].

Translated by Miss F. E. COX, 1841.

No. 427. Who are these like stars appearing?

Wer sind die vor Gottes Throne?
Was ist das für eine Schaar?
Träget Jeder eine Krone,
Glänzend wie die Sterne klar;
Halleluia singen All,
Loben Gott mit hohem Schall.

[h] All Saints' Day: Knapp. Bunsen.

Wer sind die in reiner Seide,
 Welche ist Gerechtigkeit,
Angethan mit weissem Kleide,
 Das bestäubet keine Zeit
 Und veraltet nimmermehr?—
 Wo sind diese kommen her?—

Es sind die, so wohl gerungen
 Für des grossen Gottes Ehr',
Haben Welt und Tod bezwungen,
 Folgend nicht dem Sünderheer,
 Die erlanget in dem Krieg
 Durch des Herren Arm den Sieg.

Es sind Zweige eines Stammes,
 Der uns Huld und Heil gebracht,
Haben in dem Blut des Lammes
 Ihre Kleider hell gemacht;
 Nun sind sie erlöst vom Leid
 Und geschmückt in Ehrenkleid.

Es sind die, so viel erlitten;
 Trübsal, Schmerzen, Angst, und Noth;
Im Gebet auch oft gestritten
 Mit dem hochbelobten Gott;
 Nun hat dieser Kampf ein End,
 Gott hat all ihr Leid gewendt.

Es sind die, so stets erschienen
 Hier als Priester vor dem Herrn,
Tag und Nacht bereit, zu dienen,
 Leib und Seel' geopfert gern;
 Nunmehr stehn sie All' herum
 Vor dem Stuhl im Heiligthum.

BROWNE, the Rev. Simon. 1680—1732. A Minister of the Independents.

No. 209. Come Gracious Spirit, Heavenly Dove!

SCHMOLCK, Benjamin.

1672—1737. A Lutheran Pastor.

Was Gott thut, das ist wohlgethan![1]

Translated by Rev. Sir H. BAKER.

No. 389. What our Father does is well.

Was Gott thut, das ist wohlgethan!
So denken Gottes Kinder;
Wer auch nicht reichlich ernten kann
Den liebt Er doch nicht minder,
Er zieht das Herz
Doch himmelwärts,
Obgleich wir oft auf Erden
Beim Mangel traurig werden.

Was Gott thut, das ist wohlgethan!
Wer darf Sein Walten richten,
Wenn Er, noch eh' man ernten kann,
Den Segen will vernichten?
Weil Er allein
Der Schatz will sein,
So nimmt Er andre Güter
Und bessert die Gemüther.

Was Gott thut, das ist wohlgethan!
Das Feld mag traurig stehen;

[1] Harvest Time: Knapp; compare Rambach, iv. p. 161, and Rodigast's similar Hymn in Rambach, iii. p. 287.

Wir gehn getrost auf Seiner Bahn
Und wollen Ihn erhöhen;
Sein Wort verschafft
Uns Lebenskraft,
Es nennt uns Gottes Erben,
Wie können wir verderben?

Was Gott thut, das ist wohlgethan!
So wollen wir stets schliessen,
Ist gleich bei uns kein Kanaan,
Wo Milch und Honig fliessen;
So wird doch Gott
Uns unser Brodt
Zur Nothdurft stets bescheren
Wenn wir Ihn gläubig ehren.

WATTS, Dr Isaac. 1674—1748. An Independent Minister. Descended from a French Huguenot. He turned Ps. 90 into
No. 165. O God, our help in ages past. 1719.
Ps. 72 into
No. 220. Jesus shall reign where'er the sun. 1719.
Ps. 100 into
No. 516. Before Jehovah's awful Throne.

ORIGINAL HYMNS.

No. 108. When I survey the wondrous cross.
299. Come, let us join our cheerful songs. 1707.
438. How bright those glorious spirits shine! 1709.
This hymn was altered by Dr Cameron in 1781.

No. 478. This is the day the Lord hath made.
Compare Ps. 118.

536. There is a land of pure delight.

623. Give us the wings of faith to rise.

LINDENBORN, Heinrich. 1712—1750.

Almum flamen, vita mundi[k].

Translated by Rev. JACKSON MASON.

No. 507. Bounteous Spirit, ever shedding.

Almum flamen, vita mundi,
Cujus virtus vegetat
Quidquid æquoris profundi,
Soli quidquid et rotundi
Spatium progerminat;
Motor omnis creaturæ,
Vita vitæ sub tellure,
Motus atque requies,
Spiritus Tu unus es.

Veni, Spiritus Creator,
Dono largus septuplo,
Veni terræ renovator,
Pacis atque boni sator,
Locuples solatio;
O Tu mentibus beatis
Gaudium, sed pravitatis
Inventori barathro
Maxima confusio.

[k] At Whitsuntide. Daniel, Thes. Hymnolog. vol. ii. p. 368.

Super aquas ferebatur
Divus ille Spiritus,
Quando mundus condebatur,
Totus et animabatur
Variis virtutibus;
Tum quem primum animavit
Mox collapsum recreavit,
Largiter vivificam
Nobis fundens gratiam.

Orbi tubas excitasti
Sacri Evangelii,
Per quas mundum suscitasti
Mortuumque præparasti
Ad fulgorem præmii,
Nostrum roborasti pectus,
Homo quo ceu scuto tectus,
Spiritu lethiferum
Debellaret spiritum.

Huïc ergo inclinemur
Salva gens Spiritui;
Hujus dona demiremur,
Sanctitatem veneremur
In amore cernui.
Geminemus "Sanctus, Sanctus,"
Effundamus corde planctus
Coram Patre gratiæ
Memori miseriæ.

Ad Te gratiarum fontem
Nostra currit anima;

Firma spiritum insontem
Animumque lava sontem
Exundante gratia.
Præsulum inspira mentes,
Mundi dirige potentes,
Sacra sit communitas
Mera pax et unitas.

Omnium repurga pectus
A fermento sæculi;
Cedat Satan carne tectus;
Operosæ quisque rectus
Corde subsit fidei,
Et primævo sub ardore
Mutuoque sub amore
Totus grex fidelium
Colligatur ovium.

COFFIN, Charles.

1676—1749. Of the Gallican Church. Rector of the University of Paris.

Labente jam solis rota[1].

Translated by Rev. J. CHANDLER, 1837.

No. 13. As now the sun's declining rays.

Labente jam solis rota
Inclinat in noctem dies,
Sic vita supremam cito
Festinat ad metam gradu.

[1] At Nones; Paris Brev.

O Christe! dum fixus cruci
Expandis orbi brachia,
Amare da crucem; Tuo
Da nos in amplexu mori.

Die dierum principe[m].

Translated by Rev. I. WILLIAMS, 1840.

No. 33. Morn of morns, and day of days.

Die dierum principe
Lux e tenebris eruta;
Christus sepulcri carcere
Lux vera mundi prodiit.

Et mors et horrendum chaos
Vocem Jubentis audiunt;
Nos surdiores, O pudor!
Deo pigebit obsequi?

Umbris sepulta dum stupet
Natura, lucis filii
Surgamus, et noctem piis
Exerceamus canticis.

Legem, Prophetas, et sacro
Psalmos calentes lumine,
Profana dum silent loca,
Divina templa personent.

[m] Sunday, Matins: Paris Brev.

Cœlestis hæc vincat tuba
Cordis soporem languidi,
Novique mores exprimant
Vitam resurgentis novam.

Hoc consequemur Te duce,
Fons caritatis, O Deus!
Qui legis addis litteræ
Vitæ datorem Spiritum.

Sit laus Patri, laus Filio,
Par sit Tibi laus, Spiritus!
Afflante quo mentes sacris
Lucent et ardent ignibus.

Dei canamus gloriam[n].

Translated by Rev. J. CHANDLER, 1841.

No. 39. Sing we the glory of our God.

Dei canamus gloriam,
Cœlum secundo qui die
Expandit, admirabile
Mortalibus spectaculum.

Poli stupemus alveo
Stagnare pensiles lacus,
Hinc imbre terras fertili
Cœlestis irrorat Pater.

Quam præparas nobis, Deus!
Est hæc imago gratiæ,
Hæc rore stillans uberi
Cordis penetrat intima.

[n] Monday, at Matins: Paris Brev.

Hanc qui fideli combibunt
Aquam salubrem pectore,
In his ad æternas domus
Miro resultat impetu.

Beata gens, quam prodigâ
Ditare non cessas manu!
Amoris hæc memor Tui,
Amoris et reddat vices.

Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
In sempiterna sæcula.

Jubes, et in præceps aquis[o].

Translated by Rev. I. WILLIAMS.

No. 40. Thou spakest, Lord, and into one.

Jubes et in præceps aquis
Repente confluentibus,
Prodit sub auras humidis
Exuta velis arida.

Hanc Tu colendam qui Tuis
Pater! dedisti filiis,
Quos orbis imus continet
Fac una jungat caritas.

[o] Tuesday, at Matins: Paris Brev.

Nunc exulamus; sed Tuam
Mox congregabis in domum
Te Patre dignos, qui pio
Amore fratres vixerint.

At qui malignis artibus
Linguisque lædunt proximum,
A Te repelles, hoc genus
Cœlestis aula non capit.

En! ipsa tellus improbos
Dudum laborans sustinet,
Ardetque non suæ jugo
Corruptionis eximi.

Adoptionem nos quoque
Efflagitamus integram,
Cui nos sacrato Spiritus
Prædestinavit pignore.

Æterna laus et gloria
Uni sit et Trino Deo,
Diffusa per quem cordibus
Fraterna regnat caritas.

Miramur, O Deus, Tuæ[p].

Translated by Rev. J. CHANDLER.

No. 41. New wonders of Thy mighty hand.

Miramur, O Deus! Tuæ
Recens opus potentiæ,
Quæ scripta scintillantibus
Refulget astrorum globis.

[p] Wednesday: Paris Brev.

Ut sol diei, candida
Sic luna nocti præsidet,
Exercitu totum novo
Discriminant stellæ polum.

At ipse, cœlorum decus,
Sol novit occasus suos,
Sunt certa lunæ tempora,
Statique lapsus siderum.

Jugi rotata turbine
Furantur et reddunt diem;
Tu semper idem nescius
Mortalium spem fallere.

Turbata quid mens fluctuet?
Cura paterna nos regis;
Æterna si cordi salus,
Æterna nos salus manet.

Suprema laus et gloria
Uni sit et Trino Deo,
Suo reponi qui jubet
Curas et angores sinu.

Iisdem creati fluctibus[q].

Translated by Rev. J. CHANDLER.

No. 42. The fish in wave, the bird on wing.

Iisdem creati fluctibus
Pisces natant, volant aves,
Utrumque mortali genus
Parata esca corpori.

[q] Thursday, at Matins: Paris Brev.

Menti sed æternæ cibus
Debetur alter, hæc Dei
Sermone vivet, hanc fovet
Cœlestis et nutrit fides.

Quæsita Christi sanguine
Manavit in terras fides,
Et impiarum pectora
Victrix subegit gentium.

Fax illa puris cordibus
Monstrare cœlos efficax,
Æterna dignis incitat
Factis mereri præmia.

Sancti leonum per fidem
Mulsere rugitus, truces
Fregere regnantum minas,
Risere stridentes rogos.

Hac luce signatum, Deus!
Calcare dona tramitem,
Et caritatis uberes
Fructus eundo carpere.

Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc et per omne sæculum.

Jam sanctius moves opus[r].

Translated by Rev. J. CHANDLER.

No. 43. To-day, O Lord, a holier work.

Jam sanctius moves opus,
Tecum Deus deliberans!
Mundo recenti principem,
Tibique præconem paras.

Homo creatur, hunc sacro
Cœlestis oris halitu
Succendis, et vivam Tui
Spirare das imaginem.

Ergo per omnes æquoris
Telluris omnes et sinus
Regnabit; at memor sui
Deo minorem se gerat.

Heu! cæca cordis pravitas!
Jugum rebellis excutit,
Deo superbus nec timet
Æquare pulvis verticem.

Hinc quanta luctuum cohors
Incumbit orbi perdito!
O Christe, ni feras opem,
Spes tota sontes deserat.

Qui nos creavit, laus Patri,
Qui nos redemit, Filio,
Cujus movemur halitu,
Par sit Tibi laus, Spiritus!

[r] Friday, at Matins: Paris Brev.

Tandem peractis, O Deus[8].

Translated by Rev. J. CHANDLER.

No. 44. Six days of labour now are past.

Tandem peractis, O Deus!
Sexto dierum limite,
Ponis modum laboribus,
Orbique plaudis condito.

At dum perenni septimam
Lucem quieti consecras,
En! Te reposcit denuo
Alter Creatorem labor.

Te cuncta nempe prædicant,
Te terra, pontus, sidera
Cantu celebrant æmulo;
Peccator unus dissonat.

Tu pectus aufer saxeum,
Tu carneum pectus crea,
Et caritatis uberes
Fructus canent hymnum Tibi.

Hæc Te juvant præconia,
Si facta voci consonent,
Sic efficaci flectitur
Divina Majestas prece.

Æterna laus et gloria
Uni sit et Trino Deo,
Qui cuncta nutu condidit,
Nutuque servat condita.

[8] Saturday: Paris Brev.

Instantis adventum Dei[t].

Translated by Rev. J. CHANDLER, 1837.

No. 48. The Advent of our King.

Instantis adventum Dei
Poscamus ardenti prece,
Festisque munus inclytum
Præoccupemus canticis.

Æterna proles feminæ
Non horret includi sinu;
Fit Ipse servus, ut jugo
Nos servitutis eximat.

Mansuetus et clemens venit;
Occurre, festina, Sion,
Ultro tibi quam porrigit
Ne dura pacem respuas.

Mox nube clara fulgurans
Mundi redibit Arbiter,
Suique membra corporis
Cœlo triumphator vehet.

Fœtus tenebrarum, die
Cedant propinquo crimina;
Adam reformetur vetus,
Imago succedat Novi.

Qui Liberator advenis,
Fili! Tibi laus maxima
Cum Patre et almo Spiritu
In sempiterna sæcula.

[t] Advent: Paris Brev.

Jordanis oras prævia[u].

Translated by Rev. J. CHANDLER.

No. 50. On Jordan's bank the Baptist's cry.

Jordanis oras prævia
Vox, ecce! Baptistæ quatit,
Præconis ad grandes sonos
Ignavus abscedat sopor.

Mundemus et nos pectora,
Deo propinquanti viam
Sternamus, et dignam domum
Tanto paremus hospiti.

Tu nostra, Tu, Jesu! salus,
Tu robur et solatium,
Arens ut herba Te sine
Mortale tabescit genus.

Ægris salutarem manum
Extende, prostratos leva,
Ostende vultum, jam suus
Mundo reflorescet decor.

Qui Liberator advenis,
Fili! Tibi laus maxima
Cum Patre et almo Spiritu
In sempiterna sæcula.

[u] Advent: Paris Brev.

In noctis umbrâ desides[v].

Translated by the Compilers of H. A. and M.

No. 54. When shades of night around us close.

In noctis umbrâ desides,
Dum somnus artus occupat,
Ad Te, Deus! fidelibus
Mens excubat suspiriis.

Desiderate gentibus,
Verbum Patris, mundi Salus!
Audi preces gementium,
Tandemque lapsos excita.

Adsis Redemptor! et Tuæ
Plebis relaxans crimina,
Adæ scelus quas clauserat,
Reclude cœlestes domos.

Qui Liberator advenis
Fili! Tibi laus maxima
Cum Patre cumque Spiritu
In sempiterna sæcula.

Jam desinant suspiria[w].

Translated by Bishop WOODFORD, 1851.

No. 58. God from on high hath heard.

Jam desinant suspiria;
Audivit ex alto Deus,
Cœli patescunt en! adest
Promissa pax mortalibus.

[v] Advent, at Compline: Paris Brev.
[w] Christmas Day: Paris Brev.

Profunda noctis otia
Cœlestis abrumpit chorus,
Natumque festo carmine
Annunciat terris Deum.

Specum sacratam pervigil
Dum turba pastorum subit,
Eamus, et castis pia
Cunis feramus oscula.

At quale nobis panditur
Intrantibus spectaculum!
Præsepe, fœnum, fasciæ,
Parens inops, infans Puer.

Tune Ille, Christe, Filius
Et Splendor æterni Patris?
Illumne cerno qui levi
Orbem pugillo sustinet?

Sic est; verenda, queis lates,
Fides penetrat nubila;
Agnosco quem proni vident,
Tremunt, adorant Angeli.

Agis magistrum vel tacens,
Ex hac Cathedra nos doces
Vitare quod carni placet,
Caro quod horret perpeti.

Castos amores nutriens,
Sanans tumentes spiritus,
Divine, nostris, O Puer,
Præcordiis innascere.

Quæ stella sole pulchrior[x].

Translated by Rev. J. CHANDLER.

No. 77. What star is this, with beams so bright?

Quæ stella sole pulchrior
Coruscat? hæc Regis novi
Revelat ortus, hæc Dei
Præsignat ad cunas iter.

Stat vatibus priscis fides,
En! stella surgit ex Jacob,
Arrectus ad spectaculum
Eous orbis emicat.

Dum sidus admonet foris,
Lux fulget intus clarior,
Suadetque vi blandâ magos
Signi Datorem quærere.

Segnes amor nescit moras,
Labor, pericla, nil movent,
Domum, propinquos, patriam,
Deo vocante deserunt.

Micante dum nos allicis,
O Christe, stellâ gratiæ,
Ne tarda cœlesti sinas
Obstare corda lumini.

Qui Lumen est, sit laus Patri,
Qui Se revelat gentibus;
Sit laus perennis Filio;
Par sit Tibi laus, Spiritus!

[x] At Epiphany: Paris Brev.

Te læta, mundi Conditor![y]

Translated by the Compilers of H. A. and M.

No. 83. Creator of the world, to Thee.

Te læta, mundi Conditor!
Unum manet semper quies,
Festiva cœlestes choros
Semper decent præconia.

Nos, sanctitate perditâ,
Pœnalis expectat labor,
Hymnosne dulces patriæ
Mœsti canamus exules?

Qui Te piis placabilem
Spondes futurum fletibus,
Lugere da longi, Pater,
Delicta causas exili.

Verum salubrem temperet
Spe nixa mœrorem fides;
Tu mox quieti nos Tuæ
Lætisque reddes canticis.

Sit summa Patri gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc et per omne sæculum.

[y] Saturday before Septuagesima Sunday: Paris Brev.

Opus peregisti Tuum[x].

Translated by Rev. J. CHANDLER, 1841.

No. 146. O Saviour, Who for man hast trod.

Opus peregisti Tuum;
Te, Christe! victorem necis
Æterna, quam reliqueras,
Cœlo reposcit gloria.

Jam nube vectus fulgida
Terras jacentes despicis;
Educta longo carcere
Regem sequuntur agmina.

Mirante turma cœlitum
Panduntur æternæ fores;
Ovansque sublimem Patris
Homo-Deus scandis thronum.

Illic Patronus, Pontifex,
Pacis Sequester, quem Tua
Semel profudit caritas,
Offerre pergis sanguinem.

Illinc adornas et foves
Ecclesiam Sponsus Tuam;
Cunctisque vitam dividis,
Infusa ceu mens, artubus.

[x] Ascension Day: Vespers. Paris Brev.

Quo, Christe! præcedes Caput,
Huc integrum corpus vocas;
Vestigiis tritam Tuis
Fac membra sectentur viam.

Qui Victor ad cœlum redis,
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

O Fons amoris Spiritus[a].

Translated by Rev. J. CHANDLER, 1841.

No. 208. O Holy Spirit, Lord of grace.

O Fons amoris, Spiritus!
O sancte donorum Parens,
Tuas refusus intimis
Accende flammas cordibus.

Qui caritatis vinculo
Cum Patre nectis Filium,
Et nos amoris mutui
Arctis coapta nexibus.

Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc et per omne sæculum.

[a] Paris Brev.

Supreme Motor cordium![b]

Translated by Rev. I. WILLIAMS, 1840.

No. 262. Great Mover of all hearts, Whose hand.

Supreme Motor cordium!
Tu sanctitatis frugibus
Justos ab orbe condito
Tenore ditas perpeti.

Hic spes, fides, et caritas
Dulci cohærent vinculo;
Præsentis ævi post diem
Manebit una caritas.

O caritas! O veritas!
O lux perennis! en erit,
Post tot labores, ut tuo
Tandem fruamur sabbato.

Hic mille per discrimina
Semen gementes spargimus;
Illic ovante splendidam
Gestabimus messem manu.

Tu Trine, Tu potens Deus!
Fructus adauge quos petis,
Mox dona, justus Arbiter,
Cœlo coronabis Tua.

[b] Saturday, at Vespers: Paris Brev.

O quam juvat fratres, Deus[c].

Translated by Rev. J. CHANDLER, 1837.

No. 273. O Lord, how joyful 'tis to see.

O quam juvat fratres, Deus,
Unum quibus Christus caput
Vitale robur sufficit,
Uno moveri spiritu.

Quam dulce laudes dicere
Una Tibi cunctos domo,
Precumque ceu facta manu
Inferre vim gratam Tibi!

Hanc quisque diligat domum,
Hanc pace concors recreet,
Væ! dira qui spargit malus
Dissensionum semina.

Sed damna cedunt in lucrum
Te, Christe, diligentibus,
Augent coronas prœlia,
Prosuntque, dum nocent, mali.

Præsta, beata Trinitas,
Ut caritate mutua
Prosimus alter alteri,
Regnemus et polo simul.

[c] On Tuesday: Paris Brev.

Nunc suis tandem novus e latebris[d].

Translated by Rev. I. WILLIAMS, 1840.

No. 414. Lo! from the desert homes.

Nunc suis tandem novus e latebris
Prodit Elias, populisque Christum
Clamat, exprobrans sua viperinæ
Crimina proli.

En! Deus Judex, Deus en! propinquat
Ventilans fruges, superis recondet
Triticum cellis, paleasque diros
Tradet in ignes.

Hujus adventu, rigidum superbi
Deprimant montes caput, erigantur
Vallium passim cava, corrigantur
Prava viarum.

Sancte præcursor, date præco lucis!
Excitet somno tua vox inertes,
Ut graves olim fugiamus Agni
Vindicis iras.

Summa laus Patri, genitoque Verbo,
Æquus amborum sit honos Amori,
Qui sacrum Christi pugilem potenter
Ungit et armat.

[d] S. John the Baptist's Day: Paris Brev.

O luce qui mortalibus[e].

Translated by Rev. J. CHANDLER.

No. 479. Great God, Who, hid from mortal sight.

O luce qui mortalibus
Lates inaccessâ, Deus!
Præsente quo Sancti tremunt
Nubuntque vultus Angeli,

Hic, ceu profunda conditi
Demergimur caligine;
Æternus at noctem suo
Fulgore depellet dies.

Hunc nempe nobis præparas,
Nobis reservas hunc diem,
Quem vix adumbrat splendida
Flammantis astri claritas.

Moraris heu! nimis diu
Moraris, optatus dies!
Ut te fruamur, noxii
Linquenda moles corporis.

His cum soluta vinculis
Mens evolarit, O Deus!
Videre Te, laudare Te,
Amare Te non desinet.

Ad omne nos apta bonum,
Fœcunda donis Trinitas,
Fac lucis usuræ brevi
Æterna succedat dies.

[e] Sunday, at Vespers: Paris Brev.

Rebus creatis nil egens[f].

Translated by the Compilers.

No. 489. O God, the joy of Heav'n above.

Rebus creatis nil egens,
Temet beatus, nunc Tuo
Prodis ab arcano, Deus,
Mundoque das primordia.

Tu cuncta quæ non sunt vocas;
Et illa se sistunt Tibi;
Miroque consensu suo
Dant Conditori gloriam.

At mundus e sinu Tuo
Dum prodit aspectabilis,
Augustiorem cogitas
Mundum, Creator, alterum.

Illum Redemptor artifex
Virtutibus condet suis,
Sparsoque terris omnibus
Verbi potentis semine.

Illum peractis sæculis
Cœlo locabit; et throni
Mensæque consortem Suæ
Deo redonabit Patri.

Utrique mundo qui præes,
Utrumque conserva, Pater;
Utrumque, Fili, dilige;
Utrumque, Flamen, consecra.

[f] Septuagesima: Paris Brev.

Opprobriis, Jesu, satur[g].

Translated by Rev. J. CHANDLER and Compilers.

No. 496. O scorn'd and outcast Lord, beneath.

Opprobriis, Jesu, satur
Ligni fatiscens pondere,
Ferale, verus Isaac,
Mactandus ascendis jugum.

Clavis statim trabalibus
Fixus manus, fixus pedes,
Sublime terris omnibus
Attolleris spectaculum.

In nos O æterni Patris
Incomprehensa caritas!
Insons cruentæ Filius
Pro sontibus morti datur.

Illo lavari sanguine
Oportuit mundi scelus;
Talem severa Numinis
Poscebat ira victimam.

Crux debitæ nos vinculo
Damnationis eximit;
Et pacis æterno ligat
Terras polumque fœdere.

Qui Filium tradit, Patri,
Natoque sit laus victimæ,
Par sit Tibi laus, qui sacram
Succendis aram, Spiritus.

[g] Passiontide: Paris Brev.

AUTHOR UNKNOWN.

Sollenne nos jejunii[h].

Translated by Rev. J. CHANDLER, 1837.

No. 84. Once more the solemn season calls.

Sollenne nos jejunii
Nunc tempus ad planctum vocat,
Plorat sacerdos, flebili
Clamore templa personant.

Lugubris at frustra sonus
Ad Numen iratum venit,
Ni corde pulsus intimo
Sensum doloris indicet.

Nil frontibus sparsus cinis,
Nil scissa vestis proderit,
Ni fracta scindantur simul
Vivo dolore pectora.

Vultum rigantes fletibus
Flectamus iram Numinis,
Quæ criminis nostri memor
Intentat ultrices minas.

O juste Judex! O Deus!
Sis lentus ad pœnam, Pater!
Das pœnitendi tempora,
Et cor simul da pœnitens.

Præsta beata Trinitas!
Concede simplex Unitas!
Ut fructuosa sint Tuis
Jejuniorum munera.

[h] In Lent, at Lauds: Paris Brev.

Cœlestis O Jerusalem[1].

Translated by Rev. I. WILLIAMS, 1840.

No. 429. O heavenly Jerusalem.

Cœlestis O Jerusalem,
Mansura semper civitas,
O ter beati, quos tuis
Cives recondis mœnibus.

Tu pacis æternæ domus,
Dilecta sanctorum quies,
Sedes Deo fruentium,
Regis superni curia.

Hic in throno sedens Deus
Cunctos beat præsentia,
Hic, sol perennis, splendido
Affulget Agnus lumine.

Hac sede quo datur frui,
Nil dulce turbat otium,
Hic unus est sanctis labor
Dei vacare laudibus.

Hic certa nos spes evocat,
Huc vota tendant omnia,
Nec terreat brevis labor
Æterna quos merces manet.

Perennis O Sol patriæ
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

[1] Vigil of All Saints, at Lauds: Paris Brev. Ed. 1836.

Victis sibi cognomina[1].

Translated by Rev. J. CHANDLER, 1841.

No. 175. Conquering kings their titles take.

Victis sibi cognomina
Sumant tyranni gentibus;
Tu, Christe! quanto dignius
Ab his capis quos liberas.

Non alterum mortalibus
Ægris quod invocent datum,
Resurgerent quo mortui,
Perenne per quod viverent.

Tanti quod Illi constitit,
Toto quod emptum sanguine,
Nostrone rursum crimine
Insana gens delebimus?

Sacro pati pro nomine
Summi sit instar muneris.
Amara non mors amplius,
Fit mors per hoc amabilis.

Tu qui vocari sustines
Jesu! salus mortalium,
Audi vocantes nos, Tuo
Qui gloriamur nomine.

Qui natus es de Virgine,
Jesu! Tibi sit gloria,
Cum Patre, cumque Spiritu,
In sempiterna sæcula.

1 Festival of the Circumcision: Paris Brev.

Finita jam sunt prœlia[k].

Translated by Rev. F. POTT.

No. 135. The strife is o'er, the battle done.

Finita jam sunt prœlia,
Est parta jam victoria,
Gaudeamus et canamus,
Alleluia.

Post fata mortis barbara
Devicit Jesus Tartara;
Applaudamus et psallamus,
Alleluia.

Surrexit die tertia,
Cœlesti clarus gratia;
Insonemus et cantemus,
Alleluia.

Per Tua, Jesu! vulnera
Nos mala morte libera,
Ut vivamus et canamus,
Alleluia.

Sunt clausa Stygis ostia,
Et cœli patent atria;
Gaudeamus et canamus,
Alleluia.

[k] Eastertide. Neale's Hymni Ecclesiæ. Daniel, ii. 363. In the Hymnodia Sacra, Münster, 1753.

Die parente temporum[1].

Translated by Rev. Sir H. BAKER.

No. 34. On this day, the first of days.

Die parente temporum
Quo, numen extra proferens,
Rerum Pater, fons omnium,
Verbo fit orbis artifex:

Quo, morte victa, Filius
Se de sepulcro suscitat;
Donisque mentes igneis
Fœcundat almus Spiritus:

Adsit refusa cordibus
Qua ferveamus caritas;
Qua prædicemus debitis
Vitæ datorem laudibus.

Qui me supremi Numinis,
Pater, creas imaginem,
Te mente totâ cogitem,
Et corde toto diligam.

Tui simul sim funeris
Novæque vitæ particeps,
Fili! Tibi jam consecrer
Amoris igne victima.

Auctor sacrorum munerum
Et Ipse munus sanctius
Sis fax perennis, flammeo
Ut Te requiram pectore.

[1] On a Sunday. Le Mans Breviary; Neale's H. Eccl.

Tibi, Deus cordis mei!
Quem deprecor ter optimum,
Toto modo me devovens,
Totis amo Te viribus.

Summi Parentis Filio[m].

Translated by Rev. E. CASWALL, 1849.

No. 180. To Christ, the Prince of peace.

Summi Parentis Filio,
Patri futuri sæculi,
Pacis beatæ principi
Promamus ore canticum.

Qui vulneratus pectore
Amoris ictum pertulit,
Amoris urens ignibus
Ipsum qui amantem diligunt.

Jesu doloris victima!
Quis Te innocentem compulit
Dura ut apertum lancea
Latus pateret vulneri?

O fons amoris inclyte!
O vena aquarum limpida!
O flamma adurens crimina!
O cordis ardens caritas!

In corde, Jesu! jugiter
Reconde nos, ut uberi
Dono fruamur gratiæ
Cœlique tandem præmiis.

[m] After octave of Corpus Christi. Roman Breviary, Mechlin, Ed. 1848, p. 763, and Dominican Breviary.

Lapsus est annus[n].

Translated by Rev. F. Pott.

No. 72. The year is gone beyond recall.

Lapsus est annus, redit annus alter,
Vita sic mutis fugit acta pennis,
Tu, Deus! cursum moderaris, unus
Arbiter, ævi.

Gens Tuis plaudit cumulata donis,
Te simul votis Dominum precatur,
Servet intactum fidei verendæ
Patria munus.

Supplices poscunt alimenta cives,
Finibus morbos patriis repellas,
Larga securæ referas benignus
Commoda pacis.

Postulant culpas veniâ relaxes,
Limites arctos vitiis reponas,
Post graves pugnas Tua dat salubrem
Dextera palmam.

Noxiæ vitæ maculas perosi
Cor, Deus! nostrum Tibi devovemus;
Da bonos annos, facilemque Patris
Indue vultum.

Dum dies currunt, redeunt et anni,
Et gradu certo sibi sæcla cedunt,
Debitas laudes Triadi supremæ
Concinat orbis.

[n] F. of Circumcision: Le Mans and Meaux Brev. Neale's H. E. Daniel, vol. iv.

Pugnate, Christi milites[o].

Translated by Rev. J. H. Clark, 1868.

No. 447. Soldiers, who are Christ's below.

Pugnate, Christi milites,
Fortes fide resistite,
Immensa promisit Deus
Pio labori præmia.

Non Ille fluxas ac leves
Palmas dabit vincentibus,
Sed lucis æternæ decus
Et pura semper gaudia.

Mentes beatas excipit
Formosa cœlitum domus;
Hic turba cœlis altior
Subjecta calcat sidera.

Caduca vobis præmia
Offert levis mundi favor;
Vultus ad astra tollite,
Hic Ipse fit merces Deus.

Qui nos coronat, laus Patri,
Laus, qui redemit, Filio,
Almâ juvans nos gratiâ,
Sit par Tibi laus, Spiritus!

[o] Vigil of All Saints: Châlons-sur-Marne Brev. 1736.

DODDRIDGE, Dr Philip. The Independent Minister at Northampton. 1702—1751. His mother was of the Bohemian Church.

No. 53. Hark the glad sound! the Saviour comes.

268. Ye servants of the Lord.

317. My God, and is Thy table spread.

512. O God of Jacob, by Whose hand.

CENNICK, John. 1718—1755. Quaker, Churchman, Wesleyan, and after 1745 Moravian.

No. 51. Lo! He comes with clouds descending. 1750.

Compare C. Wesley,

547. Children of the Heavenly King. 1742.

Count ZINZENDORF.

1700—1760. A Moravian Bishop. Second Founder of the Moravian Church.

Aller Gläub'gen Sammelplatz[p].

Translated by Miss WINKWORTH, 1858.

From C. Gregor's altered version.

No. 400. Christ will gather in His own.

Aller Gläub'gen Sammelplatz
Ist da, wo ihr Herz und Schatz,
Wo ihr Heiland, Jesus Christ,
Und ihr Leben hier schon ist.

[p] Burial of the Dead: Knapp's Liederschatz. Bishop Gregor is said to have altered this hymn.

Eins geht da, das Andre dort,
In die ew'ge Heimath fort;
Und der Herr, in Seinem Licht,
Fraget uns darüber nicht.

Hätt' Er uns darob gefragt;
Ach, was hätten wir gesagt?
Heiss mit Thränen bäten wir;
"Lass die theure Seele hier!"

Doch der Herr kann nichts versehn;
Und wenn es nun doch geschehn,
Haben wir sonst nichts zu thun,
Als zu schweigen und zu ruhn.

Manches Herz, das nicht mehr da,
Geht uns freilich innig nah;
Doch, O Liebe, wir sind Dein,
Und Du willst uns Alles sein!

BYROM, John. 1692—1763. Of the Anglo-Catholic Church. A Fellow of the Royal Society. A teacher of Shorthand.

No. 61. Christians, awake, salute the happy morn.

BRUCE, Michael. 1746—1767. Of the Presbyterian Church of Scotland. A Schoolmaster.

No. 201. Where high the heavenly temple stands.

GELLERT, Christian F.

1715—1769. A Lutheran.

Jesus lebt! mit Ihm auch ich[q].

Translated by Miss F. E. Cox, 1841.

No. 140. Jesus lives! no longer now.

Jesus lebt! mit Ihm auch ich;
Tod, wo sind nun deine Schrecken?
Er, Er lebt und wird auch mich
Von den Todten auferwecken;
Alleluia.

Jesus lebt! nun ist der Tod
Mir der Eingang in das Leben;
Welchen Trost in Todesnoth
Wird Er meiner Seele geben!
Alleluia.

Jesus lebt! Sein Heil ist mein,
Sein sei auch mein ganzes Leben;
Reines Herzens will ich sein,
Und den Lüsten widerstreben.
Alleluia.

[q] Easter: Knapp; Rambach. Old-Catholic Gesangbuch, H. 56. Cf. St John xiv. 19.

Jesus lebt! Ich bin's gewiss;
Nichts soll mich von Jesus scheiden,
Keine Macht der Finsterniss,
Keine Herrlichkeit, kein Leiden.
Alleluia.

Jesus lebt! Ihm ist das Reich
Ueber alle Welt gegeben;
Mit Ihm werd' auch ich zugleich
Ewig herrschen, ewig leben.
Alleluia.

UNKNOWN AUTHOR.

No. 155. Spirit of mercy, truth, and love[r].

BRIDAINE, Jacques.

1701—1767. Of the Gallican Church. A Priest. An eloquent and celebrated Preacher. Born at Chusclan, in Languedoc.

Est-ce vous que je vois, ô mon Maître adorable![s]

Translated by Rev. T. B. POLLOCK, 1887.

No. 494. My Lord, my Master, at Thy Feet adoring.

Est-ce vous que je vois, ô mon Maître adorable!
Pâle, abattu, sanglant, victime de douleurs?
Fallait-il à ce prix racheter un coupable
Qui même à votre sang ne mêla pas ses pleurs?

[r] From the "Foundling Chapel" Collection, 1774.

[s] Lent: "Sur la Passion de notre Seigneur Jésus-Christ," from Les Cantiques de Saint-Sulpice, page 210, ed. 1886.

Judas vous livre aux Juifs dans sa fureur extrême;
Peut-il à cet excès, le traître, vous haïr?
Comme lui, mille fois je dis que je vous aime,
Et je ne rougis point, ingrat, de vous trahir!

On vous couvre d'affronts, on vous raille, on vous frappe;
Mépris, soufflets, crachats, tombent sur vous, Seigneur;
Et pas un mot de plainte à votre cœur n'échappe:
Patience divine, adorable douceur!

Quand je vois mon Sauveur, mon chef et mon modèle,
Ceint d'un bandeau sanglant d'épines, de douleurs,
Combien dois-je rougir, lâche, ingrat, infidèle,
D'aimer à me plonger dans le sein des douceurs!

O victime d'amour! ô noble sacrifice!
O sanglante agonie! ô cruelles rigueurs!
O trépas bienheureux! salutaire supplice!
Vous serez à jamais l'entretien de nos cœurs.

PICTET, BENEDICT.

1655—1724. Of the Swiss Church.
Professor of Theology at Geneva.

Faisons éclater notre joie[t].

Translated by the Right Rev. H. L. JENNER, 1886.

No. 484. Christians, sing out with exultation.

Faisons éclater notre joie,
Et louons notre Bienfaiteur;
Le Père éternel nous envoie
Son Bien-aimé pour Rédempteur.

[t] Christmas: From a French Psalter; a modern Gallican Hymn. See Chope's Christmas Carols.

D'une Vierge chaste et féconde,
Un enfant divin nous est né,
Aujourd'hui le Sauveur du monde,
Le Fils de Dieu, nous est donné.

En Lui la suprême puissance
Se trouve avec l'infirmité ;
Une éternelle et pure essence
S'unit à notre humanité ;
Dans la bassesse on Le voit naître,
Sous la forme de serviteur,
Mais c'est alors qu'il fait paraître
Plusieurs rayons de Sa grandeur.

Il n'a pour palais qu'une étable,
Et qu'une crèche pour berceau ;
Mais cet enfant incomparable
Fait briller un astre nouveau.
À sa naissance les saints Anges
Font ouïr leur voix dans ces lieux ;
Ils disent, chantant Ses louanges,
"Gloire soit à Dieu dans les cieux!"

Mortels! le Maître du tonnerre
Contre vous n'est plus irrité ;
La paix va régner sur la terre,
Dieu pour vous est plein de bonté.
Joignons notre sainte harmonie
À leurs concerts mélodieux ;
Louons le Prince de la vie,
Qui vient se montrer à nos yeux.

Approchons-nous, avec les Mages,
Du berceau de notre Sauveur;
Rendons-Lui nos justes hommages,
Et présentons-Lui notre cœur.
L'or et l'encens de l'Arabie
Plaisent bien moins à notre Roi,
Que la sainteté de la vie,
Qu'un cœur plein d'amour et de foi.

TERSTEEGEN, Gerhard.

1697—1769. A mystic.

Gott ist gegenwärtig! [u]

Translated by J. WESLEY, 1739.

No. 526. Lo! God is here! let us adore.

Gott ist gegenwärtig! lasset uns anbeten
Und in Ehrfurcht vor Ihn treten!
Gott ist in der Mitte: Alles in uns schweige
Und sich innigst vor Ihm beuge!
Wer Ihn kennt,
Wer Ihn nennt,
Schlag' die Augen nieder;
Gebt das Herz Ihm wieder!

Gott ist gegenwärtig, dem die Cherubinen
Tag und Nacht gebücket dienen;
Heilig, Heilig, Heilig singen Ihm zur Ehre
Aller Engel hohe Chöre.

[u] Public Worship, Sundays after Easter: Knapp's Liederschatz.

Herr, vernimm
Unsre Stimm',
Wenn auch wir geringen
Unsre Opfer bringen!

[v]Wir entsagen willig allen Eitelkeiten,
Aller Erdenlust und Freuden.
Da liegt unser Wille, Seele, Leib, und Leben,
Dir zum Eigenthum ergeben;
Du allein sollst es seyn,
Sollst es seyn,
Unser Gott und Herre;
Dir gebührt die Ehre!

Majestätisch Wesen! Möcht' ich recht Dich preisen
Und im Geist Dir Dienst erweisen!
Möcht' ich, wie die Engel, immer vor Dir stehen
Und Dich gegenwärtig sehen!
Lass mich Dir
Für und für
Trachten zu gefallen,
Liebster Gott, in Allen!

Verborgne Gottes Liebe Du[w].

Translated by Rev. J. WESLEY.

No. 600. Thou hidden love of God.

Verborgne Gottes Liebe Du,
O Friedensreich so schöne,
Ich seh von ferne Deine Ruh,
Und innig dahin sehne:

[v] The third verse is given in "Hymnal Companion."

[w] For a Retreat: from Tersteegen's Geistliches Blumengärtlein.

Ich bin nicht stille, wie ich soll;
Ich fühl, es ist dem Geist nicht wohl,
Weil er in Dir nicht stehet.

Ist etwas, das ich neben Dir
In aller Welt sollt lieben;
Ach nimm es hin, bis nichts in mir,
Als Du, seist überblieben:
Ich weiss, ich muss von Allem los,
Eh' ich in Deinem Friedensschooss
Kann bleiben ohne Wanken.

Entdeck', mein Gott, die Eigenheit,
Die Dir stets wiederstrebet;
Und was noch von Unlauterkeit
In meiner Seele lebet;
Soll ich erreichen Deine Ruh',
So muss mein Aug' geradezu
Dich meinen und ansehen.

Indessen zeuch zu aller Stund,
Lass mich zu Dir mich kehren;
Herr, rede Du im Seelengrund,
Da lass mich stets Dich hören!
Ach, setze mit Maria mich
Zu Deinen Füssen inniglich,
Dies Eins will ich erwählen.

STEELE, Ann. 1717—1778. A Baptist.

No. 515. Father, whate'er of earthly bliss.
531. Father of mercies! in Thy word

TOPLADY, the Rev. A. M. 1740—1778. Of the Anglo-Catholic Church. Vicar of Broadhembury, Devon.

No. 184. Rock of ages, cleft for me.
Cf. Ex. xxxiii. 22, and Is. xxvi. 4, marg.

SHIRLEY, the Hon. and Rev. Walter. 1725—1786. Of the Church of Ireland. Rector of Loughrea, Galway. A friend of Lady Huntingdon. He altered

No. 109. Sweet the moments, rich in blessing,
by JAMES ALLEN.

WESLEY, Samuel, jun. 1691—1739.

No. 510. Hail, Father, Whose creating call.

WESLEY, the Rev. Charles. 1708—1788. Of the Anglo-Catholic Church. The poet. Of the Order of Methodists.

No. 7. Christ, Whose glory fills the skies. 1740.
8. Forth in Thy Name, O Lord, I go. 1749.
51. Lo! He comes with clouds descending. 1758.

Compare Cennick.

60. Hark! the herald-angels sing. 1739.
Altered by M. MADAN, 1760.
Compare S. Cosmas. Χριστὸς γεννᾶται.

No. 147. Hail the day that sees Him rise. 1739.
Compare *Salve festa dies, toto venerabilis ævo.*

No. 193. Jesu, Lover of my soul. 1740.
195. O Love Divine, how sweet thou art! 1749.
202. Rejoice, the Lord is King. 1748.
205. Thou Judge of quick and dead. 1749.
221. Let saints on earth in concert sing. 1740.
248. Shepherd Divine, our wants relieve. 1748.
270. Soldiers of Christ, arise. 1749.
520. Love Divine, all loves excelling.
522. O for a thousand tongues to sing.
549. O for a heart to praise my God.
554. O Thou, before the world began.
556. Victim Divine, Thy grace we claim.
563. Father, Son, and Holy Ghost, In solemn power.
568. Lamb of God, I look to Thee.
599. Come, Holy Ghost, our hearts inspire.
635. Weary of wandering from my God.
636. Father, Son, and Holy Ghost, One in Three.

WESLEY, the Rev. John. 1703—1791. Born, lived, and died a member of the Anglo-Catholic Church. The Founder of the Order of Methodists. "If," said he, "they ever leave the Church of England, God will leave them."

No. 319. Author of life Divine. 1738.

TRANSLATIONS FROM THE GERMAN.

No. 526. Lo! God is here! let us adore.
Gott ist gegenwärtig. Tersteegen.

No. 600. Thou hidden love of God, whose height.
Verborgne Gottes Liebe Du. Tersteegen.

WILLIAMS, the Rev. William.

An ordained Deacon of the Anglo-Catholic Church. 1717—1791. A Welshman, of the Order of Methodists.

Arglwydd arwain trwy'r anialwch[x].

Turned into English by PETER WILLIAMS and himself.

No. 196. Guide me, O Thou great Redeemer. 1760.

Arglwydd, arwain trwy'r anialwch
Fi bererin gwael ei wedd,
Nad oes ynof nerth na bywyd,
Fel yn gorwedd yn y bedd;

[x] From the Welsh Hymn-book, 1773.

Hollalluog
Ydyw'r un a'm cwyd i'r lan.

Colofn dân rho'r nos i'm harwain
A rho'r golofn niwl y dydd;
Dal fi pan bwy'n teithio'r manau
Geirwon yn fy ffordd y sydd;
Rho imi fanna,
Fel na bwyf yn llwfrhau.

Agor y ffynnonau melus
Sydd yn tarddu o'r Graig i maes;
'Rhyd yr anial mawr canlyned
Afon iachawdwriaeth gras
Rho imi hyny;
Dim i mi ond dy fwynhau.

Pan bwy'n myned trwy'r Iorddonen—
Angeu creulon yn ei rym,
Ti est trwyddi gynt dy hunan,
P'am yr ofnaf bellach ddim?
Buddugoliaeth!
Gwna imi waeddi yn y llif!

Ymddiriedaf yn dy allu,
Mawr yw'r gwaith a wnest erioed;
Ti gest angau, ti gest uffern,
Ti gest Satan dan dy droed,
Pen Calfaria,
Nac aed hwnw byth o'm cof.

PERRONET, Edward. 1726—1792. Of the Anglo-Catholic Church. A Methodist. Then Huntingdonian and after 1774 Independent.

No. 300. All hail the power of Jesus' Name. 1779.

MORISON, the Rev. John. 1749—1798. Of the Presbyterian Church of Scotland. Minister in Caithness.

No. 80. The people that in darkness sat. 1780. Cf. Is. ix. 2.

OLIVERS, Thomas. 1725—1799. A Wesleyan Preacher.

No. 601. The God of Abraham praise.

Olivers is said to have taken this hymn from the Hebrew, from the "Yigdal" of Maimonides. This "Song of Praise" is to be found in a Service-Book used by the Polish and German Jews. Maimonides, 1135—1204, a philosophical Talmudist, was born at Cordova, and fled to Cairo, where he became Physician to the Sultan.

The first words of the "Yigdal":—

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח כְּמִצָּא

וְאֵין עֵת אֶל מְצִיאוּתוֹ׃

"Great be the Living God, and He is to be praised; He existeth, and there is no time to

His Existence," may have given a suggestion to Olivers; the remaining lines of either hymn have not much in common.

Maimonides drew up the thirteen Articles of Belief, but it is not known whether he, or another, turned them into the verse of the "Yigdal."

COWPER, William. 1731—1800. Of the Anglo-Catholic Church. The Poet. Author of the Olney Hymns, with J. Newton.

No. 246. What various hindrances we meet. 1779.

No. 260. Hark, my soul! it is the Lord.

373. God moves in a mysterious way. 1773.
Written after an attack of mental despair.

No. 374. God of our life, to Thee we call. 1773.
Written during a storm.

529. Jesus, where'er Thy people meet.

630. O for a closer walk with God.

633. There is a fountain fill'd with blood.

HYMNS OF THE EIGHTEENTH AND NINETEENTH CENTURIES.

CARLYLE, the Rev. J. D. 1758—1804. Of the Anglo-Catholic Church. Vicar of Newcastle-on-Tyne.

No. 244. Lord, when we bend before Thy throne.

WHITE, Henry Kirke. 1785—1806. Of the Anglo-Catholic Church. The Poet.

No. 291. Oft in danger, oft in woe. *Altered.*

NEWTON, the Rev. John. 1725—1807. Of the Anglo-Catholic Church. Rector of S. Mary Woolnoth. The friend of Cowper. A representative Evangelical.

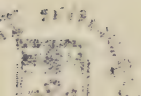
No. 176. How sweet the Name of Jesus sounds.

527. Come, my soul, thy suit prepare.

545. Glorious things of thee are spoken.

551. May the grace of Christ our Saviour.

626. Approach, my soul, the mercy-seat.



CLAUDIUS, Matthias.

1740—1815. A Bank Manager at Hamburg.

Wir pflügen und wir streuen[y]. 1783.

Translated by Miss J. MONTGOMERY CAMPBELL.

No. 383 We plough the fields, and scatter. 1861.

Wir pflügen und wir streuen
Den Samen auf das Land,
Doch Wachsthum und Gedeihen
Steht in des Höchsten Hand.
Er sendet Thau und Regen
Und Sonn- und Mondenschein;
Von Ihm kommt aller Segen,
Von unserm Gott allein.
Alle gute Gabe
Kommt oben her, von Gott.
Drum dankt Ihm, dankt,
Drum dankt Ihm, dankt,
Und hofft auf Ihn.

Was nah' ist und was ferne,
Von Gott kommt Alles her,
Der Strohhalm und die Sterne,
Das Sandkorn und das Meer;
Von Ihm sind Busch und Blätter,
Und Korn und Obst von Ihm,
Das schöne Frühlingswetter
Und Schnee und Ungestüm.
Alle gute Gabe, &c.

y Harvest Time. Lied der Landleute.
Part of the Peasants' song,
Im Anfange war's auf Erden.

Er lässt die Sonn' aufgehen,
Er stellt des Mondes Lauf;
Er lässt die Winde wehen
Und thut die Wolken auf.
Er schenkt uns so viel' Freude,
Er macht uns frisch und roth;
Er giebt dem Viehe Weide
Und seinen Menschen Brod.

Alle gute Gabe, &c.

HAWEIS, the Rev. Thos. 1734—1820. Of the Anglo-Catholic Church. Rector of Aldwinkle.

No. 283. O Thou, from Whom all goodness flows. 1800.

MARRIOTT, the Rev. John. 1780—1825. Of the Anglo-Catholic Church. Rector of Church Lawford, Warwickshire.

No. 360. Thou, Whose Almighty Word. 1813.

HEBER, the Right Rev. Reginald. 1783—1826. Of the Church of India. Bishop of Calcutta.

TRANSLATIONS.

No. 439. The Son of God goes forth to war.

Compare the Hymn of Anatolius,

τῷ βασιλεῖ καὶ δεσπότῃ.

No. 26. God, that madest earth and heaven.

The 2nd verse is by Archbishop Whately, and is based on the ancient Antiphon,

Salva nos, Domine, vigilantes, &c.

Compare the Hymn of Albert,

Gott des Himmels und der Erden.

ORIGINAL.

No. 160. Holy, Holy, Holy! Lord God Almighty. 1811.

241. Hosanna to the living Lord! 1811.

358. From Greenland's icy mountains. 1819.

594. When through the torn sail the wild tempest is streaming.

622. Virgin-born, we bow before Thee.

FLOWERDEW, Mrs Alice. 1759—1830. A Baptist.

No. 388. Father of mercies, God of love.

HILL, Rev. Rowland. 1744—1833. Of the Anglo-Catholic Church, but founder of Surrey Chapel.

No. 435. Lo! round the Throne, a glorious band.

SCOTT, Sir Walter, Bart. 1771—1832. The Poet and Novelist. Of the Church of Scotland.

No. 206. That day of wrath, that dreadful day.
A free rendering of *Dies iræ, dies illa.*
See close of *The Lay of the Last Minstrel.*

COOPER, the Rev. Edward. 1770—1833. Of the Anglo-Catholic Church. Rector of Yoxall, Staffordshire. Author of well-known sermons.

No. 164. Father of Heav'n, Whose love profound. 1805.

OSWALD, Henry S.

1751—1834. A Lutheran. A Privy Councillor to the King of Prussia.

Wem in Leidenstagen[z].

Translated by Miss F. E. COX, 1841.

No. 286. O let him, whose sorrow.

Wem in Leidenstagen
Aller Trost steht fern,
Der vertrau' sein Klagen
Seinem Gott und Herrn.

Er blickt in die Kammer
Wo der Dulder weint,
Wenn in seinem Jammer
Er verlassen scheint.

[z] From Bunsen's Gesang- und Gebetbuch.

Gott bleibt nicht verborgen
Was dich trübt und quält,
Er kennt deine Sorgen
Und weiss was dir fehlt.

Richte deine Blicke
Nach Ihm himmelwärts,
Wenn in Missgeschicke
Zagend ist dein Herz.

Auch dir wird Er lindern
Dein verborgnes Leid,
Der stets seinen Kindern
Helfend ist bereit.

Alle deine Leiden
Sind des Trosts nicht werth,
Nicht der süssen Freuden
Die dein Herz erfährt,

Wenn Er mit Erbarmen
An Sein Herz dich drückt,
Und in Seinen Armen
Für dein Leid erquickt.

ANSTICE, Joseph. 1808—1836. Of the Anglo-Catholic Church. A Professor in King's College, London. He wrote his hymns when dying.

No. 276. O Lord, how happy should we be. 1836.

387. Lord of the harvest, once again.

GRANT, Sir Robert, Bart. 1785—1838. Of the Church of India. Governor of Bombay. Brother of Lord Glenelg.

No. 167. O worship the King.
Based on Psalm 104.

251. Saviour, when in dust to Thee.

AUTHOR UNKNOWN.

No. 292. Praise the Lord! ye heavens, adore Him. 1796.

WHYTEHEAD, the Rev. Thomas. 1815—1843. Of the Church of New Zealand. A friend of Bishop Selwyn.

No. 124. Resting from His work to-day.

LYTE, the Rev. H. F. 1793—1847. Of the Anglo-Catholic Church. Vicar of Brixham.

No. 27. Abide with me: fast falls the eventide.
Lyte wrote this in 1846 at Berry Head, just before leaving England to die.

No. 218. God of mercy, God of grace. 1834.
Cf. Ps. 67.

240. Pleasant are Thy courts above.
Compare Psalm 84.

245. When at Thy footstool, Lord, I bend. 1845.

284. Far from my heavenly home.
Compare Psalm 137.

298. Praise, my soul, the King of Heaven.
Compare Psalm 103.

544. Praise the Lord, His glories show.
Cf. Ps. 150.

UNKNOWN AUTHOR.

No. 409. Praise we the Lord this day.
From H. Fallow's Collection, 1847.

MANT, the Right Rev. Richard. 1776—1848. Of the Church of Ireland. Bishop of Down. A writer of Poems.

No. 113. See the destined day arise!
Translated from the Roman Brev.
Lustra sex qui jam peregit.

No. 161. Bright the vision that delighted. 1837.

448. For Thy dear Saint, O Lord. 1847.

HUPTON, Job. 1762—1849. A Lady Huntingdon's Preacher, and after 1794 Baptist.

No. 302. Come, ye faithful, raise the anthem. 1804. Altered by the Rev. J. M. NEALE, 1853.

ADAMS, Mrs Sarah. 1805—1848. A Unitarian.

No. 277. Nearer, my God, to Thee. 1840.

AUTHOR UNKNOWN.

Sol præceps rapitur[a].

Translated by the Rev. E. CASWALL, 1849.

No. 17. The sun is sinking fast.

Sol præceps rapitur, proxima nox adest;
Ne divinus amor pectore langueat,
Hæc complenda dies est
Digna vesperis hostia.

Ut Christus moriens in cruce spiritum
Commendans Patris tradidit in manus,
Totam mens mea summo
Se vult tradere Numini,

Ejus sub placito nil aliud volens,
Curans, vel meditans, tota reponitur
Et tranquilla quiescit,
Cunctis et sibi mortua.

Vivam, non ego jam, sed Deus omnium
In me vivat amans, regnet et imperet,
Et mi Sancta Trias sit
Totum semper in omnibus.

[a] I am indebted to the Rev. J. Mearns for pointing out that the Latin of this hymn is in Chevalier's *Repertorium Hymnologicum*, and in the Rev. F. C. Husenbeth's *Office of the most Holy Will of God*.

AUTHOR AND DATE UNKNOWN.

Venit e cœlo Mediator alto[b].

Translated by Rev. Sir H. W. BAKER.

No. 100. Sion's Daughter, weep no more.

Venit e cœlo Mediator alto
Quem sacri dudum cecinere vates,
Parce mœrori lacrymisque amaris
Filia Sion!

Attulit mortem vetus hortus, unde
Culpa prodivit; novus iste vitam
Hortus en! affert, ubi nocte Jesus
Permanet orans.

Vindicem placat Genitoris iram,
Reprimit forti jacienda dextra
Fulmina, occurrit sceleri expiando
Sponte Redemptor.

Sic teret duros laqueos Averni,
Et diu clausam reserabit aulam,
Nos ad æterni revocans beata
Gaudia regni.

Laus, honor Patri, genitæque Proli
Cui datum nomen super omne nomen,
Et Paracleto decus atque virtus,
Omne per ævum.

[b] Passiontide: Roman Brev., Milan Ed. 1851, Mechlin Ed. 1865, and Dominican Brev., vol. I. p. 523.

AUTHOR UNKNOWN.

Sævo dolorum turbine[c].

Translated by Rev. E. CASWALL, 1849.

No. 101. O'erwhelm'd in depths of woe.

Sævo dolorum turbine
Jactatur, atris obrutus
Pœnis, acerba sustinens,
Redemptor affixus cruci.

Pedes manusque horribili
Clavi cruentant vulnere;
Cor, vultus, artus, pectora
Sacro redundant sanguine.

Flet, orat, et clamans obit;
Cor matris ictum concidit;
Heu mater! heu Fili! dolor
Ingrata frangat pectora.

Montes, sepulcra, saxaque
Scinduntur; arva, flumina,
Rupes, et æquor contremunt,
Templique velum scinditur.

O vos viri, vos parvuli,
Nuptæ, puellæ, plangite,
Adstate mœrentes cruci,
Pedes beatos ungite,
Lavate fletu, tergite
Comis, et ore lambite.

[c] Passiontide: Roman Breviary, Bologna Edition, 1827.

Tu, caritatis victima,
Ut nostra tollas crimina,
Nobis salubri perficis
Adoptionem sanguine.

Nostra ergo pax et gaudium,
Sis vita, Jesu, et præmium,
Sis ductor et lux in via,
Merces, corona in patria.

HYMNS OF THE NINETEENTH CENTURY.

The former Names have been in Chronological order; the following are in Alphabetical order.

ALDERSON, Mrs E. Sibbald. 1818—1888. Of the Anglo-Catholic Church. Sister of Dr Dykes, the Composer.

No. 121. And now, belovèd Lord, Thy soul resigning. 1870.
367. Lord of Glory, Who hast bought us. 1860.

ALEXANDER, Mrs C. F. 1823—1895. Of the Church of Ireland. Wife of the Archbishop of Armagh. Author of Hymns for Little Children, and Poems.

No. 115. Forgive them, O My Father.
119. His are the thousand sparkling rills.
183. When wounded sore the stricken heart.
229. The roseate hues of early dawn.
329. Once in royal David's city.
331. We are but little children weak.
332. There is a green hill far away.
403. Jesus calls us; o'er the tumult.
410. From out the cloud of amber light.
411. There is one Way, and only one.
416. Forsaken once, and thrice denied.

No. 418. For all Thy Saints, a noble throng.
420. Dear Lord, on this Thy servant's day.
565. Up in heaven, up in heaven.
569. Do no sinful action.
570. Every morning the red sun.
573. All things bright and beautiful.
575. Within the churchyard, side by side.

ALFORD, the Very Rev. H. Of the Anglo-Catholic Church. 1810—1871. Dean of Canterbury. Editor of the Greek Testament.

No. 222. Ten thousand times ten thousand. 1850.
328. In token that thou shalt not fear. 1832.
382. Come, ye thankful people, come. 1844.
392. Forward! be our watchword.
412. Brightly did the light Divine.
462. Herald, in the wilderness. 1860.

ARMSTRONG, the Right Rev. John. 1813—1856. Of the Church of Africa. Bishop of Grahamstown.

No. 353. O Thou Who makest souls to shine.

AUBER, Harriet. 1773—1862. Of the Anglo-Catholic Church.

No. 207. Our blest Redeemer, ere He breathed. 1829.
294. O praise our great and gracious Lord. Cf. Ps. 78.

BAKER, The Rev. Sir Henry W., Bart. 1821—1877. Of the Anglo-Catholic Church. Vicar of Monkland, Herefordshire. One of the Compilers of H. A. and M. Their Chairman and their real Head.

ORIGINAL.

No. 5. My Father, for another night. 1861.
120. O perfect life of love!
171. From highest Heav'n the Eternal Son.
211. O Holy Ghost, Thy people bless.
230. There is a blessèd home.
243. Lord, Thy Word abideth.
250. Out of the deep I call.
Compare Psalm 130.
308. O praise ye the Lord!
323. I am not worthy, Holy Lord.
327. 'Tis done! that new and heavenly birth.
344. Lord Jesus, God and Man.
351. How welcome was the call.
363. Almighty God, Whose only Son.
376. O God of love, O King of peace.
380. O praise our God to-day.
446. Oh! what, if we are Christ's.
450. Shall we not love thee, Mother dear.
454. Jesu, for the beacon-light.
[a]468. God the Father, from Thy throne.
[a]472. God the Father, God the Son.

[a] Nos. 468 and 472 are Litanies.

627. God made me for Himself, to serve Him here.

632. Redeemed, restored, forgiven.

Sir H. Baker in 1860 altered the Rev. W. Bullock's Hymn,

No. 242. We love the place, O God. 1854.

TRANSLATIONS FROM THE LATIN.

No. 34. On this day, the first of days.
Die parente temporum. Le Mans Brev.

No. 57. O Christ, Redeemer of our race.
Christe Redemptor omnium. Ambrosian.

No. 68. Sweet flow'rets of the martyr band.
Salvete flores martyrum. Prudentius.

No. 89. Good it is to keep the fast.
Clarum decus jejunii. S. Gregory.

No. 100. Sion's Daughter, weep no more.
Venit e cœlo Mediator alto. York Brev.

No. 103. Now, my soul, thy voice upraising. With the Rev. J. Chandler.
Prome vocem mens canoram. C. de Santeüil.

No. 111. O sacred Head, surrounded.
Salve caput cruentatum. S. Bernard of Clairvaux.

No. 182. Jesu, grant me this, I pray.
Dignare me, O Jesu.

No. 432. Captains of the saintly band.
Cœlestis aulæ Principes. J. B. de Santeüil.

TRANSLATION FROM THE GERMAN.

No. 389. What our Father does is well.
Was Gott thut, das ist wohlgethan.
Schmolk. 1720.

HYMNS BASED ON PSALMS.

No. 197. The King of love my Shepherd is.
Psalm 23.
378. Rejoice to-day with one accord.
Psalm 98.
381. Praise, O praise our God and King.
Psalm 136.

BARING-GOULD, the Rev. S. 1834—. Of the Anglo-Catholic Church. Rector of Lew Trenchard, Devon. Author of "Lives of the Saints," and many novels and works.

No. 499. On the Resurrection morning.
346. Now the day is over. 1865.
391. Onward, Christian soldiers.

TRANSLATION FROM THE DANISH.

No. 274. Through the night of doubt and sorrow.
Igjennem Nat og Trængsel. Ingemann.

BATHURST, the Rev. W. H. 1796—1877. Of the Anglo-Catholic Church. Of Lydney Park, Gloucestershire.

No. 272. O Saviour, may we never rest. 1842.
278. O for a faith that will not shrink.

BENSON, the Most Rev. E. W. 1829—1896. Lord Archbishop of Canterbury.

No. 505. O throned, O crown'd with all renown.

BENSON, the Rev. R. M. 1825—. Of the Anglo-Catholic Church. One of the Cowley Fathers.

No. 421. Praise to God Who reigns above. 1861.

452. O Thou Whose all-redeeming might.
Jesu Redemptor omnium.

Perpes corona, Hereford and York Breviaries.

BICKERSTETH, the Right Rev. E. H. 1825—. Late Bishop of Exeter. Of the Anglo-Catholic Church. Author of "A Hymnal Companion to the Prayer-book."

No. 371. Almighty Father, hear our cry. 1870.

537. Peace, perfect peace, in this dark world of sin?

BLOMFIELD, Miss Dorothy. (Now Mrs G. Gurney.) 1858—. A granddaughter of the late Bishop of London. Of the Anglo-Catholic Church.

No. 578. O perfect Love, all human thought transcending.

BLUNT, the Rev. A. G. W. 1827—1902. Of the Anglo-Catholic Church. Rector of S. Luke's, Chelsea.

No. 598. Here, Lord, we offer Thee all that is fairest.

BODE, the Rev. J. E. 1816—1874. Of the Anglo-Catholic Church. Rector of Castle Camps, Cambridgeshire. Author of "Ballads from Herodotus."

No. 271. O Jesus, I have promised. 1869.

BONAR, Dr Horatius. 1808—1889. A minister of the Scotch Free Church.

No. 257. I heard the voice of Jesus say. 1850.
No. 258. I was a wandering sheep. 1843.
265. Thy way, not mine, O Lord. 1857.
288. A few more years shall roll. 1842.
534. Far down the ages now.

BORTHWICK, Miss Jane. 1813—. Of the Established Church of Scotland. With Mrs Findlater, her sister, Authoress of "Hymns from the Land of Luther." Or H. L. L.

No. 357. How blessèd, from the bonds of sin. 1853.

O hochbeglückte Seele. Spitta, 1833.

BOURNE, the Rev. G. H. 1840—. Of the Anglo-Catholic Church. Sub-Dean of Salisbury Cathedral.

No. 555. Lord, enthroned in heavenly splendour.

559. O Christ, our God, Who with Thine own hast been.

BOURNE, the Rev. W. St Hill. 1846—. Of the Anglo-Catholic Church. Rector of Finchley.

No. 333. Christ, Who once amongst us.

386. The sower went forth sowing.

BRIDGES, Matthew. 1800—1885. Of the Anglo-Catholic Church. In 1848 he joined the Anglo-Roman schism. Brother of the Rev. Charles Bridges.

No. 187. Behold the Lamb of God! 1848.

No. 304. Crown Him with many crowns. 1848.

349. My God, accept my heart this day. 1848.

BRIGHT, the Rev. William. 1824—1901. Of the Anglo-Catholic Church. Canon of Christ Church, Oxford, and Regius Professor of Ecclesiastical History, Author of "Hymns and other Verses," "Iona."

No. 6. At Thy feet, O Christ, we lay. 1874.

32. And now the wants are told, that brought. 1866.
181. We know Thee Who Thou art. 1866.
315. Once, only once, and once for all. 1866.
322. And now, O Father, mindful of the love. 1874.

Compare *μεμνημένοι τοίνυν* before The Oblation in the Eastern Liturgies and "Unde et memores" from the "Oblatio" in the Canon of the Mass.

The hymn is part of "'Tis said, 'tis done."

No. 348. Behold us, Lord, before Thee met. 1874.
404. How oft, O Lord, Thy Face hath shone. 1874.
591. Thou, The Christ for ever one.
615. He sat to watch o'er customs paid.

BUCKOLL, the Rev. Henry J. Of the Anglo-Catholic Church. 1803—1871. A Master at Rugby.

No. 576. Lord, behold us with Thy blessing.
577. Lord, dismiss us with Thy blessing.

BULLOCK, the Rev. W. 1798—1874. Of the Church of Canada. Dean of Halifax, Nova Scotia.

No. 242. We love the place, O God.

No. 377. In grief and fear to Thee, O Lord. 1854.

URNS, the Rev. J. D. 1823—1864. Minister of the Free Kirk, Dunblane. Author of "The Vision of Prophecy" and other hymns.

No. 574. Hush'd was the evening hymn.

AMPBELL, Robert. 1814—1868. Left the Scottish Church for the Roman in 1852. A lawyer at Edinburgh.

TRANSLATIONS.

No. 125. Ye choirs of new Jerusalem. 1850.
Chorus novæ Jerusalem. S. Fulbert.

No. 127. At the Lamb's high feast we sing. 1850.
Ad regias Agni dapes. Sixteenth or seventeenth century. Roman Brev.

No. 434. Come, pure hearts, in sweetest measures. 1850.
Jucundare, plebs fidelis. Adam of S. Victor.

No. 444. Ye servants of our glorious King. 1850.
Æterna Christi munera, et martyrum. S. Ambrose.

ORIGINAL.

No. 424. They come, God's messengers of love. 1850.

CAMPBELL, Miss J. Montgomery. 1817—1878. Of the Anglo-Catholic Church. Translator of "O day most blest," from the French.

No. 383. We plough the fields, and scatter. 1861.

Wir pflügen und wir streuen. 1782. Claudius.

CASWALL, the Rev. E. 1814—1878. A Priest of the Anglo-Catholic Church. In 1850, he joined the Anglo-Romanist Body, living and dying at the Oratory, Edgbaston.

TRANSLATIONS FROM THE LATIN

No. 17. The sun is sinking fast. 1849.
Sol præceps rapitur, proxima nox adest.

No. 47. Hark! a thrilling voice is sounding. 1849.
Vox clara, ecce, intonat. Ambrosian.

No. 66. The life, which God's incarnate Word. 1849.
Quæ dixit, egit, pertulit. Cluniac Brev.

No. 76. Earth has many a noble city. 1849.
O sola magnarum urbium. Prudentius.

No. 101. O'erwhelm'd in depths of woe. 1849.
Sævo dolorum turbine. Roman Brev. Eighteenth century.

No. 102. He, Who once in righteous vengeance. 1849.
Ira justa Conditoris. Roman Brev. Eighteenth century.

No. 106. My God, I love Thee; not because. 1849.
O Deus! ego amo Te. S. Francis Xavier.

No. 112. All ye who seek for sure relief. 1849.
Quicunque certum quæritis. Rom. Brev.

No. 117. At the Cross her station keeping. 1849.
Stabat Mater dolorosa. Jacoponus.

No. 152. Above the starry spheres. 1849.
Jam Christus astra ascenderat. Ambrosian.

No. 156. Come, Thou Holy Spirit, come. 1849.
Veni sancte Spiritus. King Robert of France.

No. 178, Part 1. Jesu, the very thought of Thee. 1849.
Jesu! dulcis memoria. S. Bernard.

Part 2. O Jesu, King most wonderful.
Jesu! Rex admirabilis. S. Bernard.

Part 3. O Jesu, Thou the Beauty art.
Jesu! decus angelicum. S. Bernard.

No. 180. To Christ, the Prince of peace. 1849.
Summi Parentis Filio. Roman Brev.

No. 189. Jesu, Thy mercies are untold. 1849.
Amor, Jesu, dulcissimus. S. Bernard.

No. 309. Now, my tongue, the mystery telling. 1849.
Pange, lingua, gloriosi corporis mysterium.

No. 311, Part 2. O Saving Victim!
O salutaris Hostia!
S. Thomas of Aquino.

No. 347. Come, Holy Ghost, Creator blest. 1849.
Veni, Creator Spiritus. Charlemagne.

No. 407. O Sion, open wide thy gates. 1849.
Templi sacratas pande, Sion, fores. J. B. de Santeüil.

No. 458. An exile for the faith. 1849.
Jussu tyranni pro fide. Le Tourneaux.

No. 459. Son of the Highest, deign to cast. 1849.
Summi Parentis Unice! Roman Brev.
Tenth century.

TRANSLATION FROM THE ITALIAN.

No. 107. Glory be to Jesus.
Viva! Viva! Gesù. Author not known. (?) S. Alphonso. Copied from a MS. of the seventeenth century.

Translation from the German.

Beim frühen Morgenlicht[d].

No. 303. When morning gilds the skies. 1854.

Beim frühen Morgenlicht
Erwacht mein Herz und spricht,
 Gelobt sei Jesus Christus!
So sing ich früh und spät,
Bei Arbeit und Gebet,
 Gelobt sei Jesus Christus!

Was tönt der schönste Klang,
Der lieblichste Gesang?
 Gelobt sei Jesus Christus!
In Gottes heil'gem Haus
Sprech ich vor allem aus,
 Gelobt sei Jesus Christus!

Ihm, meinem höchsten Gut,
Sing ich in Liebesgluth,
 Gelobt sei Jesus Christus!
Bei jedem Anbeginn
Ruf ich mit Herz und Sinn,
 Gelobt sei Jesus Christus!

[d] This hymn is taken from a collection of Fränkische Liede made by Baron Von Ditfurth, a Lutheran. He learnt this in Bavaria: it is probably a Lutheran Hymn of the eighteenth century. See also Warzburg Gesangbuch, 1828.

Mein Herz, das schlummernd wacht,
Seufzt in der tiefsten Nacht,
Gelobt sei Jesus Christus!
Ja, meine Seele spricht,
Wenn auch das Herz schon bricht,
Gelobt sei Jesus Christus!

Nie wecket Ueberdruss
Der wundersüsse Gruss,
Gelobt sei Jesus Christus!
Wenn Traurigkeit mich plagt,
So ruf ich unverzagt,
Gelobt sei Jesus Christus!

Die Finsterniss wird Licht,
Wenn fromm die Zunge spricht,
Gelobt sei Jesus Christus!
In Not und bitterm Schmerz
Sing ich mit Mund und Herz,
Gelobt sei Jesus Christus!

Das lieblichste Getön
Ist in des Himmels Höhn,
Gelobt sei Jesus Christus!
Singt, Himmel, Erd, und Meer,
Und aller Engel Heer,
Gelobt sei Jesus Christus!

Bei Speise und bei Trank
Ist dies mein frommer Dank,
Gelobt sei Jesus Christus!
Es schalle weit und breit
In alle Ewigkeit,
Gelobt sei Jesus Christus!

ORIGINAL HYMNS.

No. 253. O Jesu Christ, if aught there be. 1849.
289. Days and moments quickly flying. 1858.

CHAMBERS, J. D. 1805—1893. Of the Anglo-Catholic Church. Editor of the Psalter of Sarum, and a Translator of many hymns. Recorder of Salisbury.

No. 158. All hail, adorèd Trinity. 1857.
Ave, colenda Trinitas! Tenth or eleventh century; Anglo-Saxon Hymnary.

CHANDLER, the Rev. J. 1806—1876. Of the Anglo-Catholic Church. Vicar of Witley.

No. 2. O Jesu, Lord of light and grace. 1837.
Splendor Paternæ gloriæ. S. Ambrose.

No. 13. As now the sun's declining rays. 1837.
Labente jam solis rota. C. Coffin.

No. 38. Blest Creator of the light. 1841.
Lucis Creator optime. Ambrosian.

No. 39. Sing we the glory of our God.
Dei canamus gloriam. Coffin.

No. 41. New wonders of Thy mighty hand.
Miramur, O Deus! Tuæ. Coffin.

No. 42. The fish in wave, the bird on wing.
Iisdem creati fluctibus. Coffin.

No. 43. To-day, O Lord, a holier work.
Jam sanctius moves opus. Coffin.

No. 44. Six days of labour now are past.
Tandem peractis, O Deus! Coffin.

No. 48. The Advent of our King.
Instantis adventum Dei. Coffin.

No. 50. On Jordan's bank the Baptist's cry.
Jordanis oras prævia. Coffin.

No. 71. O blessèd day, when first was poured. 1841.
Felix dies, quam proprio. The Abbé Besnault.

No. 77. What star is this, with beams so bright? 1837.
Quæ stella sole pulchrior. Coffin.

No. 78. The Heav'nly Child in stature grows.
Divine, crescebas, Puer! J. B. de Santeüil.

No. 84. Once more the solemn season calls.
Sollenne nos jejunii. Unknown.

No. 103. Now, my soul, thy voice upraising. With Sir H. Baker.
Prome vocem mens canoram. C. de Santeüil.

No. 146. O Saviour, Who for man hast trod. 1841.
Opus peregisti Tuum. Coffin.

No. 150. Jesu, our Hope, our heart's Desire.
Jesu, nostra Redemptio. Ambrosian.

No. 151. Ruler of the hosts of light.
Supreme Rector cœlitum. Paris Brev.

No. 175. Conquering kings their titles take.
Victis sibi cognomina. Paris Brev.

No. 208. O Holy Spirit, Lord of grace. 1841.
O fons amoris, Spiritus. Coffin.

No. 239. Christ is our corner-stone.
Angulare fundamentum. 1837. Seventh or eighth century.

No. 273. O Lord, how joyful 'tis to see. 1837.
O quam juvat fratres, Deus. Coffin.

No. 479. Great God, Who, hid from mortal sight.
O luce qui mortalibus. Coffin.

No. 496. O scorn'd and outcast Lord, beneath.
Opprobriis, Jesu, satur. Coffin.

ORIGINAL.

No. 336. Above the clear blue sky.

CHATFIELD, the Rev. A. W. 1808—1896. Of the Anglo-Catholic Church. Vicar of Much Marcle, Herefordshire.

No. 185. Lord Jesus, think on me.
From Synesius. Fifth century. *μνώεο Χριστέ.*

No. 461. For ever we would gaze on Thee.

CHURTON, the Rev. E. 1800—1874. Of the Anglo-Catholic Church. Archdeacon of Cleveland.

No. 364. God of grace, O let Thy light. 1854.

CLARK, the Rev. J. H. 1139—1888. Of the Anglo-Catholic Church. Vicar of West Dereham, Norfolk.

No. 447. Soldiers, who are Christ's below. 1868.
Pugnate, Christi milites. Châlons Brev.

CODNER, Mrs Elizabeth. Of the Anglo-Catholic Church.

No. 629. Lord, I hear of showers of blessing. 1860.

COLES, the Rev. V. S. S. 1845—. Of the Anglo-Catholic Church. Of the Pusey House, Oxford.

No. 321. We pray Thee, Heavenly Father.
453. O Shepherd of the sheep.
456. O Lamb of God, Whose love Divine.

COLLINS, the Rev. H. Of the Anglo-Catholic Church. In 1857 he joined the English Romanists, and is a Trappist Monk.

No. 191. Jesu, my Lord, my God, my All. 1852.
188. Jesu, meek and lowly. 1854.

COLLYER, Dr W. Bengo. 1782—1854. A popular preacher among the Independents.

No. 52. Great God, what do I see and hear? 1812.
Altered by T. Cotterill, 1819.

CONDER, Josiah. 1789—1855. An Independent. Editor of the "Eclectic Review."

No. 318. Bread of Heav'n, on Thee we feed.

COPELAND, the Rev. W. J. 1804—1885. Of the Anglo-Catholic Church. Rector of Farnham, Essex.

No. 63. O Saviour, Lord, to Thee we pray. 1848. *Salvator mundi Domine.* Fifteenth century.

No. 95. O Christ, Who art the Light and Day. *Christe, qui lux es et dies.* Seventh century.

No. 141. Jesu, the world's redeeming Lord. *Jesu, Salvator sæculi.* Eleventh century.

CORNISH, Miss Katherine D. Of the Anglo-Catholic Church.

No. 326. Within the Church's sacred fold.

COUSIN, Mrs A. R. 1824—. Of the Free Kirk.

No. 502. To Thee and to Thy Christ, O God. 1876.

COX, Miss Frances E. 1812—1897. Of the Anglo-Catholic Church. Author of "Hymns from the German."

No. 140. Jesus lives! no longer now. 1841. *Jesus lebt, mit Ihm auch ich.* Gellert, 1757.

No. 286. O let him, whose sorrow. 1841.
Wem in Leidenstagen. H. S. Oswald, 1793.

No. 293. Sing praise to God Who reigns above.
Sei Lob und Ehr' dem höchsten Gut.
J. J. Schütz, 1673.

No. 427. Who are these like stars appearing?
Wer sind die vor Gottes Throne? Schenk.

COXE, the Right Rev. A. C. 1818—1896. Of the American Church. Bishop of Western New York. Author of "Christian Ballads."

No. 359. Saviour, sprinkle many nations. 1851.

CUMMINS, J. J. 1795—1867. Of the Church of Ireland.

No. 287. Jesus, Lord of life and glory. 1839.

DANIELL, the Rev. J. J. 1819—1898. Of the Anglo-Catholic Church. Rector of Langley Burrell, Wilts.

No. 341. Come, sing with holy gladness. 1860.

DAYMAN, the Rev. E. A. 1807—1890. Of the Anglo-Catholic Church. Prebendary of Sarum.

No. 592. O Lord, be with us when we sail.

DIX, W. Chatterton. 1837—1898. Of the Anglo-Catholic Church.

No. 79. As with gladness men of old. 1859.
256. Come unto Me, ye weary.
316. Alleluia! sing to Jesus!
372. On the waters dark and drear.
384. To Thee, O Lord, our hearts we raise.

DOANE, the Right Rev. G. W. 1799—1859. Of the American Church. Bishop of New Jersey.

No. 199. Thou art the Way; by Thee alone.

DOBREE, Mrs A. O. 1831—1894. A member of the Anglo-Catholic Church when she wrote these Hymns. Afterwards joined the Anglo-Romanist Body.

No. 567. O my God! I fear Thee. 1881.
610. Safely, safely, gather'd in. 1881.

DOWNTON, the Rev. H. 1818—1885. Of the Anglo-Catholic Church. Rector of Hopton by Thetford, Suffolk.

No. 73. For Thy mercy and Thy grace. 1841.
362. Lord, her watch Thy Church is keeping. 1855.

DUFFIELD, the Rev. George. 1818—1888. A Presbyterian Minister in America.

No. 542. Stand up!—stand up for Jesus!

EDMESTON, James. 1791—1867. Of the Anglo-Catholic Church. An Architect.

No. 281. Lead us, Heavenly Father! lead us. 1821.

ELLERTON, the Rev. John. 1826—1893. Of the Anglo-Catholic Church. Rector of White Roding, Essex. Editor of "Church Hymns," with Notes on their Writers. Author of "Hymns Original and Translated."

No. 30. Our day of praise is done. 1867
31. Saviour, again to Thy dear Name we raise. 1866.
37. This is the day of light.
118. Throned upon the awful Tree. 1871.
397. Lift the strain of high thanksgiving. 1869.
401. Now the labourer's task is o'er. 1871.
406. We sing the glorious conquest.
413. O Son of God, our Captain of Salvation.
419. King of Saints, to Whom the number.
426. Thou Who sentest Thine Apostles.
475. Behold us, Lord, a little space.
477. The day Thou gavest, Lord, is ended.
533. Oh how fair that morning broke.
562. O Father! bless the children.
579. O Father all-creating!
580. Shine Thou upon us, Lord!

No. 608. God of the living ! in Whose eyes.
611. Hail to the Lord Who comes.
613. Praise to the Heavenly Wisdom.

TRANSLATIONS FROM THE LATIN.

No. 12. O Strength and Stay upholding creation. 1870. With Dr H...
Rerum Deus tenax vigor. Ambrosian.

No. 153. Joy ! because the circling year. With Dr Hort.
Beata nobis gaudia. Seventh century.

No. 296. Sing Alleluia forth in duteous praise. 1865.
Alleluia piis edite laudibus. Eighth century.

No. 483. From east to west, from shore to shore.
A solis ortus cardine.

No. 497. "Welcome, happy morning !" age to age shall say.
Salve festa dies, toto venerabilis ævo.

No. 602. O Jerusalem the blissful, Home of gladness yet untold.
O beata Hierusalem.

No. 618. Bride of Christ, whose glorious warfare. 1888.
Sponsa Christi, quæ per orbem. De Contes.

ELLIOTT, Miss Charlotte. 1789—1871. Of the Church of England. The sister of Henry Venn and Edward Elliott.

No. 255. Just as I am, without one plea. 1836.
264. My God, my Father, while I stray.
ELL' 1834.
th 269. Christian! seek not yet repose. 1836.

R/
EVEREST, the Rev. C. W. 1814—1877. Of the Church of America.

No. 263. Take up thy cross, the Saviour said. 1833.

FABER, the Rev. F. W. 1814—1863. He left the Church of England for the Roman schism in England in 1846.

No. 28. Sweet Saviour, bless us ere we go. 1849.
114. O come and mourn with me awhile. 1849.
162. Have mercy on us, God most High. 1849.
169. My God, how wonderful Thou art. 1849.
170. Jesus is God: the solid earth. 1862.
223. Hark! hark, my soul! angelic songs are swelling. 1852.
234. O Paradise! O Paradise! 1862.
324. Jesu, gentlest Saviour. 1862.

No. 634. Souls of men! why will ye scatter.
637. Oh! come to the merciful Saviour Who calls you.

FARRAR, the Very Rev. 1831—. Dean of Canterbury. Of the Anglo-Catholic Church.

No. 617. Father, before Thy throne of light.

GURNEY, the Rev. Archer T. 1820—1887. Of the Anglo-Catholic Church.

No. 138. Christ is risen! Christ is risen! 1862.

GURNEY, the Rev. J. H. 1802—1862. Of the Anglo-Catholic Church. Rector of S. Mary's, Marylebone.

No. 174. We saw Thee not when Thou didst come. 1851.
267. Lord, as to Thy dear Cross we flee. 1838.
339. Fair waved the golden corn. 1838.
375. Great King of nations, hear our prayer. 1838.

HARLAND, the Rev. E. 1810—1890. Prebendary of Lichfield. Editor of "Harland's Hymnal."

No. 564. And now this holy day.

HAVERGAL, Miss Frances R. 1836—1879. Of the Anglo-Catholic Church.

No. 186. I could not do without Thee. 1859.

No. 203. Thou art coming, O my Saviour.
212. To Thee, O Comforter Divine.
259. Thy Life was given for me.
307. O Saviour, precious Saviour.
356. Lord, speak to me, that I may speak. 1859.
485. From glory unto glory!

HAWKER, the Rev. R. S. 1804—1875. Of the Anglo-Catholic Church. Vicar of Morwenstow. Author of the famous song, "A good sword and a trusty hand."

No. 571. Sing to the Lord the children's hymn.

HEATHCOTE, the Rev. W. B. 1812—1862. Of the Anglo-Catholic Church. Precentor of Salisbury.

No. 29. O Father, Who didst all things make. 1850.

HENSLEY, the Rev. Lewis. 1827—. Of the Anglo-Catholic Church. Vicar of Hitchin, Herts.

No. 217. Thy kingdom come, O God.

HERNAMAN, Mrs Claudia Frances. 1838—1898. Of the Anglo-Catholic Church. Authoress of "The Way of the Cross" and many hymns.

No. 583. The call to arms is sounding.

HEWETT, the Rev. J. W. 1824—1886. Formerly Head Master of Bloxham School.

No. 216. What time the evening shadows fall. 1855.

TRANSLATIONS.

No. 86. O Thou Who dost to man accord. 1859.
Summi largitor præmii. S. Gregory.

No. 90. Jesu, our Lenten fast of Thee.
Jesu! quadragenariæ. Eleventh or twelfth century.

HODGES, the Rev. G. S. 1827—1899. Of the Anglo-Catholic Church. Vicar of Stubbings, Berks.

No. 340. Hosanna we sing, like the children dear. 1870.

HOLE, the Very Rev. R. S. 1819—. Dean of Rochester.

No. 584. Sons of Labour, dear to Jesus.

HORT, the Rev. F. J. A. 1828—1890. Of the Anglo-Catholic Church. Hulsean and Lady Margaret Professor, Cambridge.

No. 12. O Strength and Stay upholding all creation. With Rev. J. Ellerton.
Rerum Deus tenax vigor.

No. 153. Joy! because the circling year.
With Rev. J. Ellerton.
Beata nobis gaudia.

HOW, the Right Rev. W. Walsham. 1823—1897. Of the Anglo-Catholic Church. Bishop of Wakefield. Author of "Plain Words."

No. 142. To Thee our God we fly. 1871.
198. O Jesu, Thou art standing. 1866.
366. We give Thee but Thine own. 1854.
417. Thou art the Christ, O Lord. 1871.
437. For all the Saints who from their labours rest. 1864.
480. O Jesu, crucified for man.
523. Who is this so weak and helpless?
560. With weary feet and sadden'd heart.
588. Soldiers of the Cross, arise!
614. Behold, the Master passeth by!
Based upon Bishop Ken.

HUGHES, T., Q. C. 1823—1896. Of the Anglo-Catholic Church. Author of "Tom Brown's School-days."

No. 513. O God of Truth, Whose living word.

INGEMANN, Bernhard S.

1789—1862. Of the Danish Church. A Professor in Zealand.

Igjennem Nat og Trængsel[e].

Translated by the Rev. S. BARING GOULD.

No. 274. Through the night of doubt and sorrow.

Igjennem Nat og Trængsel
Gaaer Sjælens Valfartsgang
Med stille Haab og Længsel,
Med dyb Forventningssang.

Det gjennem Natten luer,
Det lysner gjennem Sky,
Til Broder Broder skuer
Og kjender ham paany.

Vor Nat det Lys oplive,
Som aldrig slukkes ud!
Eet Sind os alle give
I Trængsel Trøstens Gud!

Eet Hjerte kjærligt lue
I hver Korsdragers Bryst!
Een Gud, til hvem vi skue!
Een Tro, eet Haab, een Trøst!

[e] For Advent: From Ingemann's Religious Songs. It is also used in the Danish churches.

Een Røst fra tusind Munde!
Een Aand i Tusinds Røst!
Een Fred, hvortil vi stunde!
Een Frelsens, Naadens Kyst!

Een Sorg, eet Savn, een Længsel!
Een Fader her og hist!
Een Udgang af al Trængsel!
Eet Liv i Jesu Christ!

Saa gaae vi med hverandre
Den store Pilgrimsgang!
Til Golgatha vi vandre
I Aand, med Bøn og Sang!

Fra Kors fra Grav vi stige
Med salig Lov og Priis,
Til den Opstandnes Rige,
Til Frelsens Paradiis!

IRONS, the Rev. W. J. 1812—1883. Of the Anglo-Catholic Church. Rector of S. Mary Woolnoth, London.

No. 398. Day of Wrath! O day of mourning. 1848.
Dies iræ, dies illa. Thos. of Celano.

JENNER, the Right Rev. H. L. 1820—1898. Late Bishop of Dunedin. Vicar of Preston, Kent.

No. 484. Christians, sing out with exultation.
Faisons éclater notre joie. Pictet.

JONES, the Rev. J. S. 1857—. Of the Anglo-Catholic Church. Rector of Colby, Norfolk.

No. 481. Now the busy week is done.

JULIAN, the Rev. J., D.D. 1839—. Of the Anglo-Catholic Church. Vicar of Wincobank, Sheffield. Canon of York. Editor of "The Dictionary of Hymnology."

No. 514. Father of all, to Thee.

KEBLE, the Rev. John. 1792—1866. Of the English Church. The saintly Vicar of Hursley. Author of "The Christian Year."

TRANSLATION FROM THE GREEK.

No. 18. Hail, gladdening Light, of His pure glory pour'd. 1834.

φῶς ἱλαρὸν ἁγίας δόξης. A second century hymn, by (?)Athenogenes, in the Horologion of the Greek Church.

No. 213. A living stream, as crystal clear. 1857. From J. Mason's. 1683.

ORIGINAL.

No. 4. New every morning is the love. 1822.

24. Sun of my soul, Thou Saviour dear. 1820.

No. 67. Word Supreme, before creation. 1856.
Compare the Sequence, *Verbum Dei Deo natum*, Daniel II. 166.

143. Lord, in Thy Name Thy servants plead. 1856.

154. When God of old came down from Heaven. 1822.

168. There is a book, who runs may read. 1819.

261. Bless'd are the pure in heart. 1857.

350. The voice that breathed o'er Eden. 1857.

581. Lord of life, Prophetic Spirit!

KELLY, the Rev. Thomas. 1769—1855. Of the Church of Ireland. He became a Dissenter. He was the friend of Burke and Romaine.

No. 25. Through the day Thy love has spared us. 1806.

139. Come see the place where Jesus lay.

200. We sing the praise of Him Who died. 1815.

301. The Head that once was crowned with thorns. 1804.

504. The Lord is risen indeed.

KNAPP, Albert.

1798—1864. An Evangelical Church Pastor.

O Vaterherz, Das Erd und Himmel schuf[1].

Translated by Miss WINKWORTH, 1862.

No. 325. O Father, Thou Who hast created all.

O Vaterherz, Das Erd und Himmel schuf
Nach Seinem Liebesrath!
Diess Kindlein tritt nach Deinem Gnadenruf
Auf seinen Pilgerpfad.
Komm, neige Dich zum armen Schwachen,
Ein Etwas aus dem Nichts zu machen,
O Vaterherz!

O Gottes Sohn, fur uns am Kreuz erblasst:
Nimm es erbarmend ein
Zu Deiner Schaar die Du erkaufet hast,
Dein Eigenthum zu seyn!
Leit' es auf Deinem Lebenswege,
Beschirmt von Deiner Hirtenspflege,
O Gottes Sohn!

O heil'ger Geist, Der über'm Wasser schwebt,
Komm auch auf dieses Kind!
Gestalt' es mit der Kraft, die ewig lebt,
Wie Gottes Kinder sind;
Damit es früh schon auf der Erde
Dein Zögling und Dein Tempel werde,
O heil'ger Geist!

[1] At a Baptism: from Knapp's Liederschatz.

Drei-ein'ger Gott! was Du gebeutst, geschieht,
Gib Kraft zu unsrem Wort!
Diess Kindlein kaum die Erdensonne sieht,
Doch find es hier und dort
In Glauben, Hoffnung, Lieb, und Wonne
Dich selbst, Du wahre Himmels Sonne,
Drei-ein'ger Gott!

LEESON, Miss Jane E. 1807—1882. A Presbyterian and Irvingite.

No. 334. Loving Shepherd of Thy sheep. 1842.

342. Gracious Saviour, gentle Shepherd. Altered by Rev. J. Keble. 1857.

No. 131. Christ the Lord is risen to-day. *Victimæ Paschali laudes.*

LITTLEDALE, the Rev. R. F. 1833—1890. Of the Church of Ireland and England. Editor of the "People's Hymnal."

No. 466. God the Father, God the Son. *Litany of Penitence.*

No. 470. God the Father. *Litany of the Holy Ghost.* With Rev. T. B. Pollock.

No. 593. O God! Who metest in Thine hand.

MACLAGAN, the Most Rev. W. D. 1826—. Of the Anglo-Catholic Church. Archbishop of York.

No. 116. Lord, when Thy Kingdom comes. 1870.

122. It is finish'd! Blessèd Jesus. 1865.

425. What thanks and praise to Thee we owe.

428. The Saints of God! their conflict past. 1870.

MASON, the Rev. Jackson. 1833—1888. Of the Anglo-Catholic Church. Vicar of Settle, Yorkshire.

TRANSLATION FROM THE GREEK.

No. 491. Fain would I, Lord of grace.
ἤθελον δάκρυσιν ἐξαλεῖψαι.

TRANSLATIONS FROM THE LATIN.

No. 487. The Son of Man from Jordan rose.
Emergit undis, et Deo.

No. 507. Bounteous Spirit, ever shedding.
Almum flamen, vita mundi.

No. 620. In royal robes of splendour.
Stola regni laureatus.

No. 621. Come sing, ye choirs exultant.
Plausu chorus lætabundo.

ORIGINAL.

No. 500. O Voice of the Belovèd.

503. Forty days Thy seer of old.

MASON, the Rev. A. J. 1851—. Of the Anglo-Catholic Church. Lady Margaret Professor of Divinity, Cambridge. Canon of Canterbury.

TRANSLATION FROM THE DANISH.

No. 558. O Jesu, Blessed Lord, to Thee.
O Jesu, søde Jesu, dig.

ORIGINAL.

No. 532. Church of the Living God.

552. Look down upon us, God of grace.

557. Hail, Body true, of Mary born.
Compare *Ave! verum corpus natum*, Books of Devotion.

638. O God, to know that Thou art just.

MAUDE, Mrs M. F. 1819—. Of the Anglo-Catholic Church. Wife of the late Vicar of Chirk.

No. 280. Thine for ever! God of love. 1848.

MEINHOLD, J. W.

1797—1851. A Lutheran.

Guter Hirt, Du hast gestillt[g].

Translated by Miss WINKWORTH, 1858.

No. 402. Tender Shepherd, Thou hast still'd.

Guter Hirt, Du hast gestillt
Deines Lammchens langen Jammer;
Ach, wie ruhig, blass und mild
Liegt's in seiner kleinen Kammer,
Und kein Seufzer bang und schwer
Quälet seinen Busen mehr!

In der Welt voll Angst und Grau'n
Willst Du es nicht länger leiden;
Auf den Paradiesesau'n
Soll Dein liebes Lamm nun weiden,
Und mit unbeflecktem Kleid
Schweben in der Herrlichkeit.

O, Herr Jesu, möchten wir
Wo es schwebt, auch einmal schweben,
Und Dein sel'ges Lustrevier
Uns auch Himmelsnahrung geben!
Dann sind Noth und Tod Gewinn,
Nimmst Du auch das Liebste hin.

[g] Burial of the Dead: From Knapp's Liederschatz.

MIDLANE, Albert. 1825—. A Plymouth Brother.

No. 337. There's a Friend for little children. 1860.

MILLARD, the Rev. J. E. 1823—1890. Of the Anglo-Catholic Church. Vicar of Basingstoke, Hants.

No. 343. God Eternal, Mighty King. 1848.

MILLER, Mrs Emily H. 1833—. An American.

No. 330. I love to hear the story.

MILMAN, the Very Rev. H. H. 1791—1868. Of the Anglo-Catholic Church. Dean of S. Paul's. The Poet and Historian.

No. 99. Ride on! ride on in majesty! 1827.

279. O help us, Lord; each hour of need. 1837.

399. When our heads are bow'd with woe. 1827.

MONOD, the Rev. Theodore. 1836—. Pasteur of the Reformed Church in Paris.

No. 631. Oh, the bitter shame and sorrow.

MONSELL, the Rev. J. S. B., LL.D. 1811—1875. Of the Church of Ireland. Rector of S. Nicholas, Guildford.

No. 540. Fight the good fight with all thy might.

MONTGOMERY, James. 1771—1854. Of the Moravian and English Church. The Poet.

No. 110. Go to dark Gethsemane. 1820.
219. Hail to the Lord's Anointed. 1831.
Psalm 72.
231. For ever with the Lord! 1834.
247. Lord, teach us how to pray aright. 1818.
297. Songs of praise the Angels sang. 1819.
355. Lord, pour Thy Spirit from on high. 1825.
445. Palms of glory, raiment bright. 1819.
482. Angels, from the realms of glory.
525. Lord God the Holy Ghost.
585. O Spirit of the Living God!
586. Lift up your heads, ye gates of brass.

See also 236. Jerusalem, my happy home.

MOORSOM, the Rev. R. M. 1831—. Of the Anglo-Catholic Church. Formerly Rector of Sadberge, county Durham.

No. 474. Awaked from sleep we fall.
ἐξεγερθέντες τοῦ ὕπνου. Horologion.

No. 490. Sweet Saviour! in Thy pitying grace.
Ἰησοῦ γλυκύτατε. Horologion. Theoktistus.

No. 492. Lo! now the time accepted peals.
Much altered by the Compilers.
En tempus acceptabile. Cahors Brev.

MORGAN, D. T. 1809—1886. Of the Anglo-Catholic Church. A Russian merchant.

No. 55. O come, Redeemer of mankind, appear.
Veni, Redemptor gentium. S. Ambrose.

No. 145. O Christ our Joy, gone up on high.
1862.
Tu, Christe, nostrum gaudium. Part of *Æterne Rex.* Seventh century.

No. 159. With hearts renewed and cleansed from guilt of sin.
Vox clarescat, mens purgetur. From the Xanten Missal. Thirteenth century.

MOULTRIE, the Rev. Gerard. 1829—1885. Of the Anglo-Catholic Church. Vicar of South Leigh, Oxford. Son of the Poet of Rugby.

No. 408. Bishop of the souls of men. 1867.

NEALE, the Rev. J. M. 1818—1866. Of the Anglo-Catholic Church. Warden of Sackville College. Founder of the East Grinstead Sisterhood.

ORIGINAL HYMNS.

No. 302. Come, ye faithful, raise the anthem.
1853.
Altered from J. Hupton. 1804.

335. Around the Throne of God a band.
1851.

352. Christ is gone up ; yet ere He passed. 1851.

354. The earth, O Lord, is one wide field. 1851.

385. God the Father ! Whose Creation.

394. O Lord of hosts, Whose glory fills. 1851.

498 The foe behind, the deep before.

538. They whose course on earth is o'er.

561. With Christ we share a mystic grave.

609. Safe home, safe home in port !

This is practically an original hymn, for the Greek for S. John Klimakos' day could hardly have suggested this; see Menaion, March 30.

No. 612. We have not seen, we cannot see.

Translations from the Greek.

No. 21. The day is past and over.

τὴν ἡμέραν διελθών. Anatolius. Eighth century. A favourite in the Greek isles.

No. 91. Christian, dost thou see them?

οὐ γὰρ βλέπεις τοὺς ταράττοντας. S. Andrew of Crete. Eighth century.

No. 132. The Day of Resurrection. 1862.
ἀναστάσεως ἡμέρα. S. John of Damascus. Eighth century.

No. 133. Come, ye faithful, raise the strain. 1866.
ἄσωμεν πάντες λαοί. S. John of Damascus.

No. 224. O happy band of pilgrims. 1862.
Στεφάνῳ ὑπὲρ χρυσόν. S. Joseph. Ninth century.

No. 254. Art thou weary? art thou languid? 1862.
κόπον τε καὶ κάματον. S. Stephen. Eighth century.

No. 423. Stars of the morning, so gloriously bright. 1866.
φωστῆρες τῆς ἀΰλου. S. Joseph.

No. 441. Let our choir new anthems raise. 1860.
τῶν ἱερῶν ἀθλοφόρων. S. Joseph.

No. 460. In days of old on Sinai. 1866.
νόμον ἐν Σινᾶ. S. Cosmas. Eighth century.

Translations from the Latin.

No. 1. Now that the daylight fills the sky.
Jam lucis orto sidere. Ambrosian.

No. 10. O God of truth, O Lord of might. 1852.
Rector potens verax deus. Ambrosian.

No. 11. O God, of all the Strength and Power
Rerum Deus tenax vigor. Ambrosian.

No. 14. O Trinity, most Blessèd Light. 1851.
O Lux beata Trinitas. S. Ambrose.

No. 15. Before the ending of the day. 1851.
Te lucis ante terminum. Ambrosian.

No. 35. Again the Lord's own day is here. 1851.
En! dies est Dominica. Fourteenth century.

No. 45. Creator of the starry height.
Conditor alme siderum. Sixth or seventh century.

No. 49. O come, O come, Emmanuel.
Veni, Veni, Emmanuel. From the Antiphons called the O's.

No. 56. Of the Father's Love begotten.
With Sir H. Baker.
Corde natus ex Parentis. Prudentius.

No. 64. Yesterday, with exultation.
Heri mundus exultavit. Adam of S. Victor.

No. 75. How vain the cruel Herod's fear.
Hostis Herodes impie. Sedulius.
A favourite hymn with our ancestors.

No. 82. Alleluia! song of sweetness.
Alleluia, dulce carmen. Magdeburg Brev. Eleventh century.

No. 85. By precepts taught of ages past.
Ex more docti mystico. Ambrosian. 1851.

No. 87. O merciful Creator, hear.
Audi benigne Conditor. S. Gregory.

No. 88. Lo! now is our accepted day.
Ecce, tempus idoneum. S. Gregory. 1851.

No. 96. The Royal Banners forward go.
Vexilla Regis prodeunt. Fortunatus. 1851.

One of the grandest hymns of the Latin Church.

No. 97, Part 1. Sing, my tongue, the glorious battle. 1851.
Pange, lingua, gloriosi prælium certaminis. Fortunatus.

No. 97, Part 2. Now the thirty years accomplish'd.
Lustra sex qui jam peracta.

No. 98. All glory, laud, and honour.
Gloria, laus, et honor. S. Theodulphus.

No. 104. O sinner, lift the eye of faith.
Attolle paulum lumina.

No. 126, Part 1. Light's glittering morn bedecks the sky. 1851.
Aurora lucis rutilat. Ambrosian.

No. 126, Part 2. Th' Apostles' hearts were full of pain. 1851.
Tristes erant Apostoli.

No. 126, Part 3. That Easter-tide with joy was bright. 1851.
Claro Paschali gaudio.

No. 128. The Lamb's high banquet call'd to share. 1851.
Ad cœnam Agni providi. Ambrosian.

No. 130. O sons and daughters, let us sing.
O filii et filiæ. Twelfth century. 1851.

No. 144. O Lord most High, Eternal King.
Æterne Rex altissime. Seventh century.

No. 173. O love, how deep! how broad! how high!
Part of "Apparuit benignitas."
O amor quam exstaticus! Fifteenth century.

No. 177. Jesu! the very thought is sweet.
Jesu! dulcis memoria. S. Bernard of Clairvaux.

No. 179. To the Name of our Salvation.
Gloriosi Salvatoris.

No. 225. Brief life is here our portion. 1858.
Hic breve vivitur. Bernard of Morlaix.

No. 226. The world is very evil.
Hora novissima, tempora pessima. Bernard of Morlaix.

No. 227. For thee, O dear, dear country. 1851.
O bona patria! Bernard of Morlaix.

No. 228. Jerusalem the golden. 1851.
Urbs Sion aurea. Bernard of Morlaix.

No. 232. Light's abode, celestial Salem. 1851.
Jerusalem luminosa. Fifteenth century.

No. 235. Oh, what the joy and the glory must be.
O quanta qualia sunt illa sabbata.
Twelfth century.

No. 295. The strain upraise of joy and praise.
Cantemus cuncti melodum nunc Alleluia.
Notker.
"A world-famous Sequence." Compare Ps. 148.

No. 311. The Heavenly Word proceeding forth.
Verbum supernum prodiens,
Nec Patris. S. Thomas of Aquino.

No. 313. Draw nigh and take the Body of the Lord. 1851.
Sancti venite, Christi Corpus sumite.
Seventh century.

No. 396, Part 1. Blessèd city, heavenly Salem. 1851.
Urbs beata Hierusalem. Eighth century.

No. 396, Part 2. Christ is made the sure Foundation.
Angulare fundamentum.

No. 415. The great forerunner of the morn.
Precursor altus luminis. The Venerable Bede.

No. 430. Th' eternal gifts of Christ the King.
Æterna Christi munera Apostolorum gloriam.
Ambrosian.

No. 440. Blessèd feasts of blessèd Martyrs.
O beata beatorum. Twelfth century.

No. 442. O God, Thy soldiers' great Reward. 1859.
Deus, Tuorum militum. Ambrosian.

No. 449. The God, Whom earth, and sea, and sky.
Quem terra, pontus, æthera. Fortunatus.

No. 455. Jesu, the Virgins' Crown.
Jesu corona virginum. Ambrosian.

NEWMAN, J. H. His Eminence, Cardinal. 1801—1890. A priest of the Anglo-Catholic Church. In 1845 he joined the English Romanists. He became a Cardinal in 1879.

No. 9. Come, Holy Ghost, Who ever One. 1836.
Nunc sancte nobis Spiritus. Ambrosian.

No. 16. Now that the daylight dies away. 1836.
Te lucis ante terminum. Ambrosian.

ORIGINAL.

No. 172. Praise to the Holiest in the height. 1865.
From the Dream of Gerontius; the fifth choir of Angelicals.

No. 266. Lead, kindly Light, amid the encircling gloom. 1833.
Written in the Straits of Bonifacio.

NOEL, Miss Caroline M. 1817—1877. Of the Anglo-Catholic Church.

No. 306. At the Name of Jesus. 1850.

OAKELEY, the Rev. F. 1802—1882. A Priest of the Anglo-Catholic Church. He joined the Anglo-Romanists in 1845[h].

No. 59. O come, all ye faithful.
Adeste fideles. Seventeenth century.

No. 105. In the Lord's atoning grief. 1841.
In passione Domini. Cardinal Bonaventura.

OSLER, Edward. 1798—1863. Of the Anglo-Catholic Church. A Naturalist and Surgeon.

No. 320. O God, unseen yet ever near. 1836.

PALGRAVE, Francis T. 1824—1897. Of the Anglo-Catholic Church. Professor of Poetry in the University of Oxford.

No. 521. Thrice-holy Name! that sweeter sounds.

[h] In 1570 Pope Pius V. excommunicated Queen Elizabeth, and absolved her subjects from their allegiance. Hence arose the Roman Schism in England: formed from Italians sent in here, and from those Englishmen who preferred the Pope's supremacy to the Primacy of the Archbishop of Canterbury, and the Roman to their own English Church. This body has produced no eminent Hymn writers; Caswall, Newman, Faber, and Aubrey de Vere having all been educated in the Church of England.

PALMER, Dr Ray. 1808—1887. A Congregationalist Minister in America.

No. 190. Jesu! Thou Joy of loving hearts. 1833.
Jesu! dulcedo cordium. S. Bernard of Clairvaux.

PALMER, the Rev. William. 1811—1879. Of the Church of England. The elder brother of the first Lord Selborne. He published this hymn in 1845, and in 1855 joined the Roman body in England.

No. 422. Christ, in highest Heav'n.
Christe! qui sedes Olympo. J. B. de Santeüil.

PLUMPTRE, the Very Rev. E. H. 1821—1891. Of the Anglo-Catholic Church. Dean of Wells.

No. 345. O Light, Whose beams illumine all. 1865.
369. Thine arm, O Lord, in days of old. 1865.
393. Rejoice, ye pure in heart. 1865.
604. Thy Hand, O God, has guided.

POLLOCK, the Rev. T. B. 1836—1896. Of the Anglo-Catholic Church. Vicar of S. Alban's, Birmingham.

No. 463. Litany of the Four Last Things.
464. Litany of the Incarnate Word.
465. Litany of Penitence.

No. 469. Litany of Jesus Glorified.

470. Litany of the Holy Ghost.
With Dr Littledale.

471. Litany of the Church.

495. Weep not for Him Who onward bears.

518. We have not known Thee as we ought.

541. We are soldiers of Christ, Who is mighty to save.

624. Father, Whose creating hand.

625. Jesu, in Thy dying woes.

486. The Father's sole-begotten Son.
A Patre Unigenitus.

619. Who the multitudes can number.
Quisquis valet numerare.

494. My Lord, my Master! at Thy Feet adoring. 1887.
Est-ce vous que je vois.

POTT, the Rev. F. 1832—. Of the Anglo-Catholic Church. Rector of Northill, Bedfordshire.

No. 72. The year is gone beyond recall.
Lapsus est annus, redit annus alter. Meaux Brev.

No. 135. The strife is o'er, the battle done. Alleluia.
Finita jam sunt prælia. Eighteenth century.

No. 405. The Shepherd now was smitten.
Pastore percusso, minas. De la Brunetière.

ORIGINAL.

No. 550. Angel-voices, ever singing.

POTTER, the Rev. Thomas J. 1827—1873. Of the Anglo-Catholic Church. Joined the Anglo-Romanists in 1847.

No. 390. Brightly gleams our banner.

PRYNNE, the Rev. G. R. 1818—. Of the Anglo-Catholic Church. Vicar of S. Peter's, Plymouth.

No. 194. Jesu, meek and gentle. 1856.

PURCHAS, the Rev. A. G. 1824—. Of the Church of New Zealand. Musical Editor of the New Zealand Hymnal.

No. 628. Return, O wanderer, to thy home.
The first verse is by Dr Hastings.

PUSEY, Philip. 1799—1855. Of the Anglo-Catholic Church. Brother of Dr Pusey.

No. 214. Lord of our life, and God of our salvation. 1840.
From "The Salisbury Hymnal." Founded on Löwenstern's *Christe, du Beistand.*

RAWSON, George. 1807—1889. A Congregationalist.

No. 524. Come to our poor nature's night.

ROBINSON, the Rev. R. Hayes. 1842—1892. Of the Anglo-Catholic Church. Vicar of S. Germain's, Blackheath.

No. 22. Holy Father, cheer our way. 1869.

RORISON, the Rev. G. 1821—1869. Of the Scotch Episcopal Church; the ancient Church of Scotland. Vicar of S. Peter's, Peterhead.

No. 163. Three in One, and One in Three. 1849.

Compare *O Lux beata Trinitas.* S. Ambrose. *Tu Trinitatis Unitas* and *Jam sol recedit igneus.* Anglo-Saxon Hymnary.

SEWELL, Miss Ellen. 1813— . Sister of Miss Elizabeth M. Of the Anglo-Catholic Church.

No. 596. O Saviour! when Thy loving Hand.

SMITH, the Rev. I. Gregory. 1826— . Of the Anglo-Catholic Church. Rector of Great Shefford.

No. 123. By Jesus' grave on either hand. 1855.

SMYTTAN, the Rev. George H. 1822—1870. Of the Anglo-Catholic Church. Rector of Hawksworth, Notts.

No. 92. Forty days and forty nights. 1856. Altered in 1870.

SPITTA, Charles.

1801—1859. A Lutheran Pastor. His father was French, his mother a Jewess.

O hochbeglückte Seele, 1833[1].

Translated by Miss Jane BORTHWICK, 1853.

No. 357. How blessèd, from the bonds of sin.

O hochbeglückte Seele,
Die es für Freude hält,
Zu thun des Herrn Befehle
Aufrichtig, unverstellt.
Die sich recht dankbar kindlich
Ihm stets zu dienen freut,
Und herzlich und empfindlich
Den kleinsten Fehl bereut.

Du hängest Herz und Blicke
An den geliebten Herrn,
In keinem Augenblicke
Bist du Ihm fremd und fern.

[1] For Lay Helpers: from Spitta's "Psalter und Harfe."

Er braucht nicht laut zu mahnen,
Du folgst Ihm froh und still,
Die Liebe weiss zu ahnen,
Was der Geliebte will.

Wie ist dein Loos erfreulich,
Wie geht es dir so gut!
Drum dienest du so treulich
Dem Herrn mit Gut und Blut;
In gut' und bösen Tagen,
Gemach und Ungemach,
In Freuden und in Plagen,
Gehst du Ihm folgsam nach.

Wie flieht die Zeit von hinnen
Im Dienst des Herrn so schnell,
Und eh' wir uns besinnen
Sind wir an Ort und Stell',
Und dringen Glaubenskühner
In's Vaterhaus hinein;
Es soll ja auch der Diener
Stets bei dem Herren seyn.

STEPHENSON, Miss Isabella S. A member of the Anglo-Catholic Church.

No. 595. Holy Father, in Thy mercy.

STONE, the Rev. S. J. 1839—1900. Of the Anglo-Catholic Church. Rector of All Hallows, London. Author of "The Knight of Intercession," and "Lyra Fidelium."

No. 215. The Church's one foundation. 1865.

252. Weary of earth and laden with my sin. 1865.

361. Through midnight gloom from Macedon.

519. God the Father's only Son.

587. Lord of the harvest! it is right and meet.

590. Unchanging God! hear from eternal Heav'n.

603. Round the Sacred City gather.

606. O Father! in Whose great design.

607. O Thou, before Whose Presence.

TAYLOR, Miss Jane. 1783—1824. A Congregationalist. With Ann Taylor, Authoress of "Original Poems for Infant Minds."

No. 572. Lord, I would own Thy tender care.

THRING, the Rev. Godfrey. 1823— . Of the Anglo-Catholic Church. Rector of Alford, Somerset. Editor of "The Church of England Hymn-book."

No. 19. The radiant morn hath passed away. 1866.

285. Fierce raged the tempest o'er the deep. 1861.

Compare *ζοφερᾶς τρικυμίας* of Anatolius; and Dr Neale's translation in "Hymns of the Eastern Church."

No. 305. Saviour, Blessèd Saviour. 1862.
368. Thou to Whom the sick and dying. 1870.

TOKE, Mrs Emma. 1812—1872. Of the Church of Ireland. Daughter of Dr Leslie, Bishop of Kilmore.

No. 69. Glory to Thee, O Lord. 1853.
149. Thou art gone up on high. 1853.

TURTON, W. H., Capt., Royal Engineers. 1856—. Of the Anglo-Catholic Church. Author of "Hymns by a Layman, R. E."

No. 553. Thou, Who at Thy first Eucharist didst pray.

TUTTIETT, the Rev. L. 1823—1897. Of the Church of England and Scotland.

No. 74. Father, let me dedicate. 1870.
204. O quickly come, dread Judge of all. 1868.

TWELLS, the Rev. H. 1823—1900. Rector of Waltham, Leicestershire.

No. 20. At even ere the sun was set. 1868.
506. Know ye the Lord hath borne away.
511. Glorious is Thy Name, O Lord!

528. Not for our sins alone.

530. The Voice of God's Creation found me.

VERNON, the Rev. J. R. 1837—1902. Of the Anglo-Catholic Church. Rector of S. Audrie, Somerset.

No. 543. There's peace and rest in Paradise.

WATSON, George. 1816—1898. A Nonconformist; Independent.

No. 589. With the sweet word of Peace.

WELCH, the Rev. E. A. Of the Anglo-Catholic Church. Canon of S. Alban's Cathedral, Toronto.

No. 582. Thou, Who didst call Thy Saints of old.

WHATELY, the Most Rev. Richard. 1787—1863. Of the Church of Ireland. Archbishop of Dublin.

No. 26. God, that madest earth and heaven. 1855. With Bishop Heber. 1827.

Compare Albert, *Gott des Himmels und der Erden*,

and the ancient Antiphon, *Salva nos, Domine, vigilantes*, &c.

WHITING, William. 1825—1878. Of the Anglo-Catholic Church. Master of the Choristers' School, Winchester.

No. 370. Eternal Father, strong to save. 1860.

WILLIAMS, the Rev. Isaac. 1802—1865. Of the Anglo-Catholic Church. The Poet of Stinchcombe.

No. 33. Morn of morns, and day of days. 1840.
Die dierum principe. Coffin. Paris Brev.

No. 40. Thou spakest, Lord.
Jubes et in præceps aquis. Coffin.

No. 65. First of martyrs, thou whose name. 1840.
O qui tuo, dux martyrum. J. B. de Santeüil.

No. 262. Great Mover of all hearts, Whose Hand.
Supreme Motor cordium. Coffin.

No. 395. O Word of God above.
Patris æterni Soboles coæva. Guiet.

No. 414. Lo! from the desert homes. 1840.
Nunc suis tandem novus e latebris. Coffin.

No. 429. O heavenly Jerusalem. 1840.
Cœlestis O Jerusalem. Paris Brev.

No. 431. Disposer Supreme. 1836.
Supreme, quales, Arbiter. J. B. de Santeüil.

No. 433. Behold the messengers of Christ! 1840.
Christi perennes nuntii. J. B. de Santeüil.

No. 443. For man the Saviour shed.
Ex quo, Salus mortalium. J. B. de Santeüil.

No. 451. Not by the martyr's death alone. 1833.
Non parta solo sanguine. J. B. de Santeüil.

ORIGINAL.

No. 94. Lord, in this Thy mercy's day. 1844.
From the Baptistery. Image 20.

282. Be Thou my Guardian and my Guide. 1840.

566. Members of Christ are we.

WINKWORTH, Miss Catherine. 1820—1878.
Of the Anglo-Catholic Church. Author of "Lyra Germanica."

No. 136. Christ the Lord is risen again. 1858.
Christus ist erstanden. M. Weiss.

No. 192. O Love, Who formedst me to wear. 1858.
Liebe, Die Du mich zum Bilde. Scheffler.

No. 325. O Father, Thou Who hast created all. 1862.
O Vaterherz, Das Erd und Himmel schuf. A. Knapp.

No. 379. Now thank we all our God. 1858.
Nun danket Alle Gott. Rinckart.

No. 400. Christ will gather in His own. 1858.
Aller Gläub'gen Sammelplatz. Zinzendorf.

No. 402. Tender Shepherd, Thou hast still'd. 1858.
Guter Hirt, Du hast gestillt. Meinhold.

WOODFORD, the Right Rev. J. R. 1820—1885. Of the Anglo-Catholic Church. Bishop of Ely.

No. 58. God from on high hath heard. 1851.
Jam desinant suspiria. Coffin.

No. 312. Thee we adore, O hidden Saviour, Thee. 1852.
Adoro Te, devote, latens Deitas. S. Thomas of Aquino.

ORIGINAL.

No. 488. Within the Father's house.

WORDSWORTH, the Right Rev. Christopher. 1807—1885. Of the Anglo-Catholic Church. Bishop of Lincoln. Nephew of the Poet. Author of "Hymns for Holy Days"; "The Holy Year."

No. 36. O day of rest and gladness. 1862.
81. Songs of thankfulness and praise. 1862.

137. Alleluia! hearts to Heav'n and voices raise. 1862.

148, Part 1. See the Conqueror mounts in triumph.

Part 2. Holy Ghost, Illuminator.

210. Gracious Spirit, Holy Ghost.

275. Father of all, from land and sea.

338. Heavenly Father, send Thy blessing.

365. O Lord of Heav'n, and earth, and sea. 1863.

436. Hark! the sound of holy voices. 1862.

605. O Lord! our strength in weakness.

YORK, the Rev. C. E. 1842— . Chaplain, R. N. Of the Anglo-Catholic Church.

No. 597. As near the wish'd-for port we draw.

COMPILERS, The. The Rev. Sir H. W. Baker was the Chairman of the Compilers of Hymns A. and M. They translated, while he was their head,

No. 46. O heavenly Word, Eternal Light.
Verbum supernum prodiens, a Patre. Ambrosian.

No. 54. When shades of night around us close.
In noctis umbra desides. Coffin.

No. 70. The ancient law departs.
Debilis cessent elementa legis. Besnault.

No. 83. Creator of the world, to Thee.
Te læta, mundi Conditor. Coffin.

No. 310. Lo! the Angels' Food is given.
Ecce! panis Angelorum. Part of "Lauda Sion." S. Thomas of Aquino.

No. 314. O Food that weary pilgrims love.
O esca viatorum. Date uncertain.
"A Jesuit Hymn," says Moll.

No. 457. How blest the matron, who, endued.
Fortem virili pectore. Cardinal A. Silvio.

The following were printed by the Compilers as "based on the translations of others,"

No. 129. O Christ! the heavens' Eternal King,
O Rex æterne Domine,

and 38, 39, 40, 41, 42, 47, 63, 90, 125, 129, 146, 309, 433, 443, the words of which are given under their original Translators' names.

The Compilers have also altered many hymns, "revising them." 467, Of the Passion, and 473, A Litany for Children, were written by a committee of Clergy.

The Compilers, after the death of Sir H. Baker, in 1889, added Latin translations altered

by themselves, 479, 487, 490, 496, 501, 620. German translation altered by them, 526.

The Latin translations they made themselves were

No. 489. O God, the joy of Heav'n above.
Rebus creatis nil egens.

No. 493. Father, Most High, be with us.
Ades, Pater supreme.

No. 509. Be near us, Holy Trinity.
Adesto, sancta Trinitas.

No. 539. Take not thought for food or raiment.
Cur aut amictus aut cibi.

No. 616. Life and strength of all Thy servants.
Tibi, Christe, splendor Patris!

Hymns Ancient and Modern were first issued in 1861.

The Appendix was issued in 1868.

The Revised Edition in 1875.

The Supplemental Hymns in 1889.

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A-S. ,, ,, Anglo-Saxon Hymnary.
D ,, ,, Daniel's Thesaurus Hymnologicus.
M ,, ,, Mone's Hymni Latini.
T ,, ,, Trench's Sacred Latin Poetry.
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128.	Ad cœnam Agni providi.	Ambrosian.	S, Y, A, D, M, A-S.	33, 325.
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82.	Alleluia,dulce carmen.	11th cent.	D, Hym. Eccl.	113, 323.
296.	Alleluia piis edite laudibus.	7th cent.	M, Hym. Eccl., D.	78, 303.
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153.	Beata nobis gaudia.	6th or 7th cent.	S, Y, A, H, D, M, A-S.	71, 303, 308.
295.	Cantemus cuncti melodum.	Notker.	D, M.	100, 326.
501.	Cedant justi signa luctus.	Unknown.	D.	163, 343.
125.	Chorus novæ Jerusalem novam.	S. Fulbert.	S, Y, A, H, D, M, A-S.	104, 289.
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